

THE SPIRIT *of* MISSIONS



Bishop Anderson Presides Over National Council

An Official Narrative

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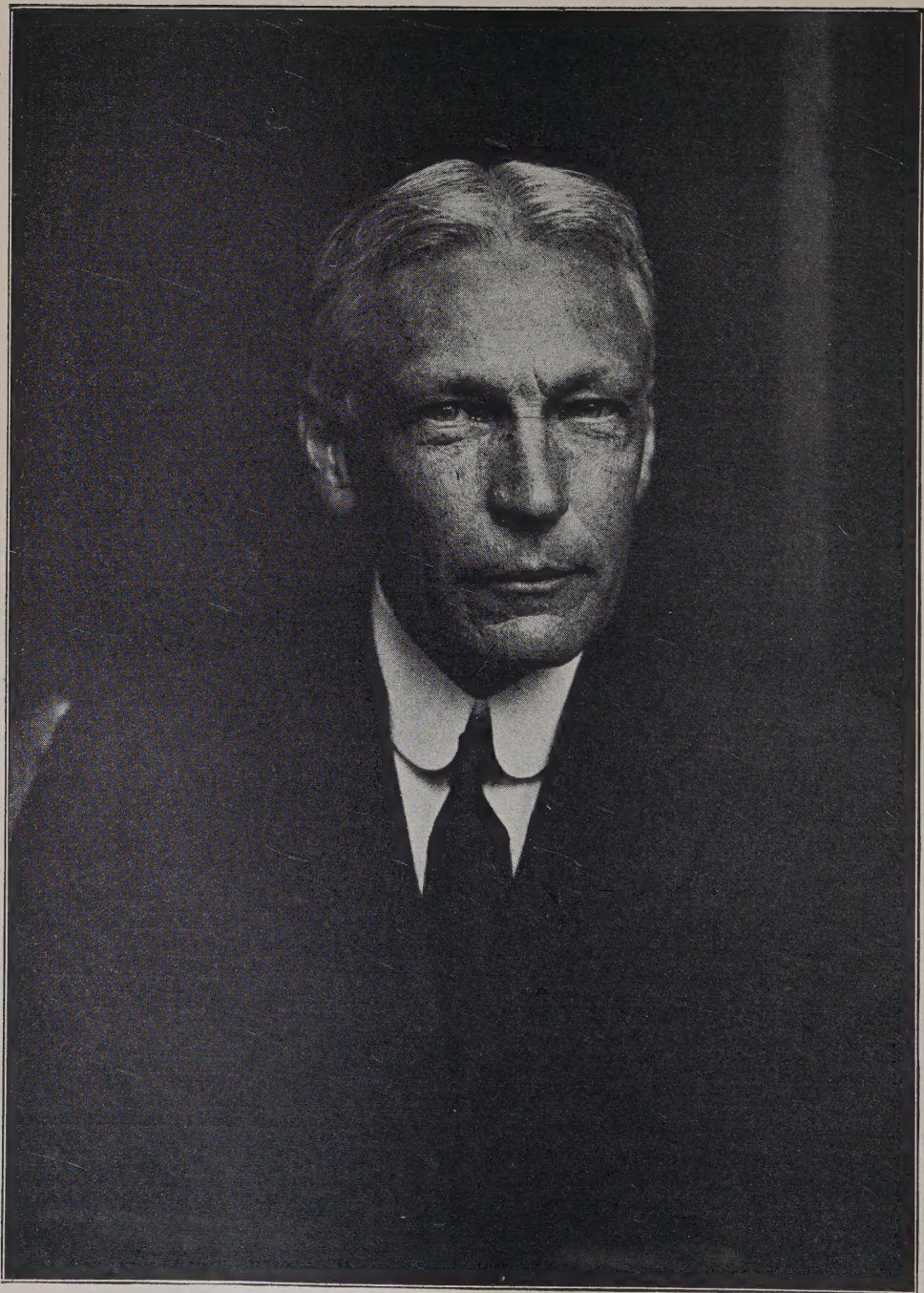
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JOHN WILSON WOOD, D.C.L.

The Executive Secretary of the Department of Missions whose fellow workers tendered him a surprise party on January 2, the thirtieth anniversary of his beginning work in the Church Missions House

THE SPIRIT OF MISSIONS

VOLUME 95

JANUARY, 1930

NUMBER 1

Bishop Anderson Presides Over Council

The first meeting of our National Council under the presidency of the new Presiding Bishop considers matters of utmost missionary import

THE FIRST MEETING of our National Council, December 11-12, 1929, under the presidency of the new Presiding Bishop, the Right Rev. Charles P. Anderson, D.D., was dominated by matters of importance to the world-wide mission of the Church. In opening the Council meeting, Bishop Anderson said:

"It perhaps will not be inappropriate if I say a few personal words to the Council on this occasion of my taking the chair for the first time.

"Of course, it goes without saying that I regard the position as President of the National Council as one of great honor and also of great responsibility. If I had been asked at any time of my life what position I should have regarded as most remote from me and most inaccessible to me, I would have said 'Presiding Bishop and President of our National Council.' It is an illustration of how the unexpected often happens.

"I want to thank the National Council, members of the Departments and of the staff for the many assurances of good will and sympathy and coöperation that have come from them. I came to the Church Missions House two weeks ago. I felt like an intruder. I knew of the great affection that all our Council and all of the people of the Church Missions House had for Bishop Murray. I too had a great affection for Bishop Murray. He was not only my ecclesiastical superior but he was a warm, personal friend. I soon discovered that while everybody here cherishes a great affection for Bishop Murray's memory, nevertheless you held out to me the hand of friendship and the promise of sympathy and coöperation.

"I met and spoke to all the staff in the Chapel. I have had conferences with the Department heads, who are putting into my hands full and complete and detailed reports of the matters pertaining to each Department. If I happen to be an apt pupil I shall soon be able to learn all about the internal works of the Church Missions House and our National Council. I want to do that because I want to be in a position to interpret and explain the actions of our Council and its Departments to the large constituency with which I hope to establish contact as the days go on.

"Immediately after my election I was surrounded by a very important member of the Council, the Department of Publicity. They are always on hand.

THE SPIRIT OF MISSIONS

"I hope I may be able to persuade the people of the Church generally to speak of *Our* National Council, not *The* National Council, although I know that is the official name. *Our* National Council involves more interest and affection. I do hope I can bring about an increased affection for our National Council and its work, and that prayers of the Church specifically for our Council will be very frequent and widespread. If I can start out in that direction, and keep on traveling in that direction I may, in the course of time, be able to perform some service to the Council and to the general Church.

"I want to come to a matter of business. Dr. Franklin, the Vice President of our Council is of the opinion that he ceased to be the Vice President on the death of Bishop Murray. The vice president, as you know, is appointed by the Presiding Bishop and confirmed by the Council. It simply did not occur to me that the vice president's office terminated, but he thinks it did, and he is a man of strong opinions, hard to move. In order to remove any doubts in Dr. Franklin's mind, I should like to make my first official act as the President of our National Council the reappointment of Dr. Franklin as Vice President of the Council, subject to your confirmation. (The Council unanimously confirmed Bishop Anderson's appointment of Dr. Franklin as Vice President.)

"There is another matter which, in my opinion, does not involve formal action. As you know, I have appointed the Bishop of South Dakota as the Assessor to the Presiding Bishop. The office of Assessor has no canonical or constitutional existence. It is something concerned with the House of Bishops; the Assessor is appointed under rules of order of the House of Bishops. The Assessor to the Presiding Bishop is not technically the Assessor to the President of the Council. The duties of the Presiding Bishop and the duties of the President of the National Council overlap and are inseparable from each other; nevertheless they are distinct, so I think it could not be

said that Assessor to the Presiding Bishop is Assessor to the President of the Council. What I should like to do is to make a rather liberal use of my Assessor to assist me in those duties of the Presiding Bishop which pertain to him as President of the Council. There is a provision in our Canons that if the Presiding Bishop should suffer disability, the Council may elect someone to take his place. I have too much pride and vanity to admit disability. I intend to perform the duties of the Presiding Bishop and President of the National Council. I intend to give a lot of time to this office. But I think you will sympathize with my position. I have been elected as Presiding Bishop and President of the Council merely to fill a vacancy, a very short period of office. I think the Church at large and the members of the Council would hardly expect me to detach myself from Chicago as fully as I would have done if my election had been for a longer period of time. I do not want, at the end of two years, to find myself with nothing to do and no place to go. Therefore I cannot completely sever myself from the Diocese of Chicago, but I do intend to give a lot of time to the office.

"I should like to be free to regard my Assessor as my assistant in those duties of the Presiding Bishop which pertain to the President of the Council, if that is something that can have merely silent acquiescence. If no objections are discovered, or impossibilities in the way of my having Bishop Burleson here sometimes when I am not here to look after considerable correspondence and to be my deputy, if I may be free to use him here as well as in the Church at large, I shall be very happy. There is no one more familiar with National Council affairs than Bishop Burleson. I merely make that statement. I do not wish by recommendations or actions, to create a title."

This suggestion was cordially received. "I am sure," said Bishop Perry of Rhode Island in introducing the following resolution, "that I voice the thought of all of

BISHOP ANDERSON PRESIDES OVER COUNCIL

us in expressing the great pleasure and satisfaction and gratitude felt by the members of this Council for your presence and leadership in the National Council as well as in the whole Church, and the hope of the members of this body that you will call upon us to the limit to lighten so far as possible the burden resting on your shoulders, and to make effective through you the work of the Council for the Church,

"Resolved: That the members of the National Council have heard with satisfaction and unreserved approval the announcement by the Presiding Bishop of his purpose to make his Assessor, the Bishop of South Dakota, his assistant also in the administration of the affairs of the Council.

"The Council concurs in the Presiding Bishop's interpretation of the Assessor's office and welcomes the services of Bishop Burleson as the President's representative and deputy in such duties as may be assigned to him in this capacity."

THE FINANCIAL SITUATION

AS THIS meeting of our Council was the last for the year 1929, the Treasurer's report on the state of general Church finances was of especial interest. As of December 5, the Council had received \$1,934,430 of the total of \$2,829,693 which dioceses and districts had said might be expected from them. This left a balance of \$895,263 to be collected in the remaining weeks of the year. Dr. Franklin spoke optimistically of the prospect that practically all of this would be paid by the final closing of the books for the year. He based what amounted to prophecy upon the fact that during the past three years the dioceses have paid 98.7 percent of what they told

the Council to expect. The one cloud in the sky, he suggested, was that general business conditions were not nearly so good at the close of 1929 as during preceding years.

"Let us prove," urged Dr. Franklin, "that the King's business comes first and that no temporary change in economic conditions can alter our determination to keep our pledges for the extension of His Kingdom."

THE WORLD COURT

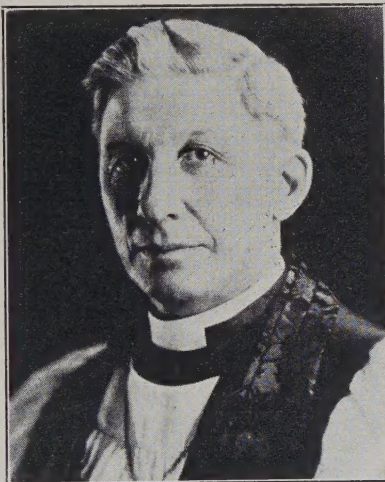
THE RECENT signature by American representatives of the adherence of the United States to the World Court being uppermost in many minds, it was most appropriate that the resolution suggested by the Department of Christian Social Service, was passed by our Council. The resolution as presented by the Rev. Charles N. Lathrop, D.D., reads:

Resolved: That the National Council of the Episcopal Church has learned with great satisfaction that the President of the United States has authorized the signing of the

Protocols looking toward the participation of this country in the World Court, and expresses its earnest hope that the United States Senate will confirm this action.

INDUSTRIAL RELATIONS

AT THE REQUEST of Dr. Lathrop, Bishop Anderson called upon Mr. Spencer Miller, jr., Consultant for the Division of the Church and Industrial Relations in the Department of Christian Social Service to tell of his work. "During the last sixteen months," he said, "we have been engaged in a study of the whole background of the Church's responsibility



THE RT. REV. H. L. BURLESON, D.D.
The Assessor to the Presiding Bishop who has been given large responsibilities in connection with the National Council

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to the problems of the developing industrialism. We have now in the hands of Longmans, Green, and Company, a volume on the Church and Industrial Relations which will attempt not only to cover the general field in the United States, so far as our own Church is concerned, but, as a background, the work and accomplishment on the part of the Church of England in this field. That volume, I trust, will be off the press early in February."

After commenting on his activities in various parts of the country, Mr. Miller concluded, "This Division, which began primarily as a fact-finding study, is developing more and more into the kind of advisory service to clergy and laity which, I take it, was certainly in the mind of the Department of Christian Social Service in setting up this Division, and I hope is the kind of service which members of this Council feel is in accordance with the wise procedure, so far as we are concerned, in this particular work."

FAMILY RELATIONS INSTITUTES

ANOTHER INTERESTING phase of the Department's work was described by the Assistant Secretary, the Rev. Harold Holt, who spoke on the new project of Family Relations institutes, as follows:

"In the *Report of the Commission on Marriage and Divorce* (page 58), it was recommended that the Church take an active part in educating her people for marriage.

"The Department in going over the matter with groups of clergy from many parts of the country, found that very few of them felt equipped to carry on such education at the present time. To supply this lack and to prepare the clergy for incorporating in their normal educational programs, (that is, taking appropriate training into all groups, from the eight-year-old group up through the adult groups of the parish) the Department is recommending the organization of Institutes on Family Relations in every diocese. These Institutes would be in the nature of discussion groups on technique,

as well as facts, and would be conducted by such authorities as a physician, mental hygiene expert, domestic economy teacher and spiritual leader.

"Following the report of the Committee on Marriage and Divorce, the topics to be dealt with are:

Domestic Finances (Financial tension)
The Biology of the Family (Sex tension)
The Parent and Child
The Spiritual Nature of the Family.

These Institutes, we feel, will open the topic, and being conducted as much as possible by local people, will give an opportunity for further study and working out within the diocese of an appropriate program for every parish.

"The first such Institute will be held in the Diocese of Erie on January 21; several other dioceses are planning for them after Easter. All of the clergy who have been approached on the subject are very eager for the Institutes.

"The Department is working in close coöperation with a Committee of the Federal Council on the same subject, and has also the coöperation of the American Social Hygiene Committee, The National Committee on Mental Hygiene, The Committee on Maternal Health of the Academy of Medicine, and several other groups who have been working for some time in this field."

RELIGIOUS EDUCATION

IN DESCRIBING THE Department of Religious Education and the scope and extent of its work, the Rev. John W. Suter, jr., the Executive Secretary said in part:

"The Department itself consists of eighteen members. It has engaged the services of ten officers and two part-time consultants. Nine of these twelve are paid from the budget, but one of the nine receives only two hundred dollars a year. These twelve persons and their assistants do the central and creative thinking and bear the major burdens. The success of the Department's whole enterprise stands or falls with the quality of their work. Associated with us are one hundred and

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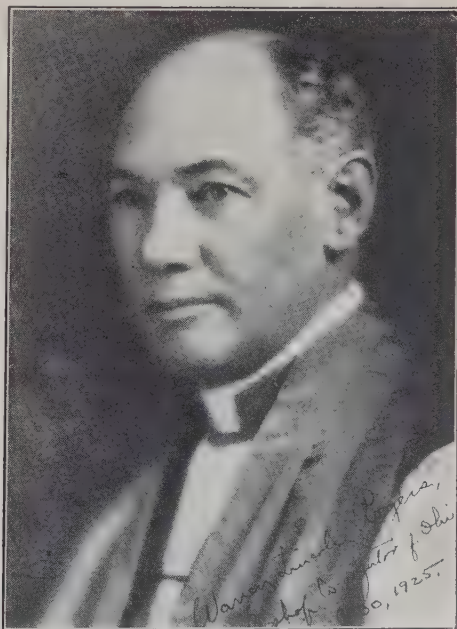


THE RIGHT REV. WILLIAM LAWRENCE, D.D.

The retired Bishop of Massachusetts who has resigned as a member of the National Council after twenty years service to that body and its predecessor, the Board of Missions

thirty-two volunteer Commissioners who come in from the field two or three times a year in small groups and give us a great lift, incidentally keeping us in touch with opinions and conditions of the field. In our Child Study Work we have thirty-four research associates working for us in 23 dioceses. Furthermore, one hundred Directors of Religious Education are registered with us. Practically every leader of young people is in direct touch with us, and we are responsible for the National Federation of Episcopal Young People, whose triennial convention we sponsor. The diocesan educational executives are all registered with us, and for them also we stage a triennial convention. There is a group composed of one or more educational leaders in each diocese or district, who handle the three National Offerings. We run the N.A.T.A., in which three hundred persons now hold full diplomas, and 4,900 persons certificates. Fifteen thousand four hundred and twenty-one certificates have been awarded in all. Our library lends books to nearly a thousand people a year. We tempo-

rarily give financial support to six Student Pastors, and six women who work in colleges. We direct or advise 72 diocesan leaders of the isolated. We speak to at least two thousand educational leaders four times every year through the pages of our magazine, *Findings in Religious Education*. Thousands of children read our stories, and look at the pictures and posters we publish, in connection with the three National Offerings which the National Council has asked us to promote. Thousands of children in Church schools all over the land receive instruction based at least in part upon the Christian Nurture Series, and hundreds of others follow the more flexible curriculum-guides which we are always glad to provide. I began by mentioning twelve people here at the center; but you see how the circles widen. A veritable network of relationships spreads over the Church, radiating from the educational broadcasting station called the Department of Religious Education. The range



THE RIGHT REV. WARREN L. ROGERS, D.D.

The Bishop Oadjuutor of Ohio who was elected by the National Council to fill the vacancy caused by Bishop Lawrence's resignation until the General Convention of 1931

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of our responsibilities would never be guessed from a glance at our budget; the two things are not commensurate. Neither would they be inferred from our name, for our work, as you have seen, is as much missionary as educational.

PUBLICITY

THE REV. G. WARFIELD HOBBS on behalf of the Department of Publicity reported that on December 1, there remained a gross cash balance in favor of the manufacturing account of THE SPIRIT OF MISSIONS of \$5,467, a record never before equalled. Another high peak in the history of Church publicity was achieved with the current issue of *The Church at Work*, for which a total of 601,927 orders were received from the field. The Department has also issued a textbook, *Publicity for the Church*, written by the Rev. John W. Irwin, Assistant Secretary in the Department, upon which a ten-hour course with N.A.T.A., credit had been built. Attention was called to the types of graphs and charts being produced by the Department on behalf of various branches of work under our National Council, which are proving one of the most popular forms of service being rendered.

AMERICAN CHURCH MISSIONARY SOCIETY

FOR MANY YEARS the Domestic and Foreign Missionary Society through the National Council has been administering the funds of the American Church Missionary Society, a volunteer missionary organization to whose interest and support a large part of the Church's work in Latin America is largely due.

At the last annual meeting of the American Church Missionary Society, a Committee was appointed to consider what further steps could be taken to carry out the agreement entered into between the American Church Missionary Society and the Domestic and Foreign Missionary Society in 1905, and what additional steps could be taken to consolidate The American Church Missionary Society with The Domestic and Foreign Missionary Society.

After advising with the attorneys for the Domestic and Foreign Missionary Society, a plan was presented to our Council to take over all the property of the American Church Missionary Society and to accept all trusts and contracts entered into by the said Society. It was necessary that the consent of the Domestic and Foreign Missionary Society be secured to this arrangement, and this consent was given.

CHINA EXCHANGE

ONE OF THE MANY irksome details attendant on missionary work in China is the question of exchange, as the medium of currency in China is silver, while the standard in the United States is gold. The Department of Missions reported that the missionaries in China were finding great difficulty in meeting the steadily increasing cost of living in China, while at the same time the price of silver was also decreasing. During the War, when the price of silver was high and the missionaries were receiving less than a dollar in silver for one gold dollar, the old Board of Missions, as all other mission boards did, guaranteed the missionaries two silver dollars for one gold dollar. Since then the price of silver has been decreasing, and two and one-half silver dollars can now be purchased with one gold dollar, while the arrangement is still in force guaranteeing two silver dollars for one gold dollar. Our Council felt that it was not fair to be profiteering at the expense of the missionaries, and they granted them the privilege of benefiting by the rate of exchange. This will help them in the steadily increasing cost of living, as well as meeting the many taxes which are levied upon commodities of all kinds by the Chinese Government.

NEGRO SCHOOLS

THE Rev. Robert W. Patton, D.D., Director of the American Church Institute for Negroes reported many new and significant features in this great work. The entire community of Mound Bayou, Mississippi, has united to urge the establishment there of an Institute School.

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This community as well as eighty percent of the population of the county in which Mound Bayou is located, are Negroes. Inducements on behalf of the community include generous gifts of land and co-operation in providing necessary buildings and equipment. A careful study of the proposal is under way.

Dr. Patton reported very material interest displayed in that section of the forthcoming Advance Work Program which has to do with the work of the Institute. The beneficiaries, he said, would be Voorhees Normal and Industrial School, Denmark, South Carolina; Hoffman St. Mary's School, near Mason, Tennessee; St. Paul's Normal and Industrial School, Lawrenceville, Virginia; Bishop Payne Divinity School, Petersburg, Va.

Dr. Patton reported an ever increasing financial support for the schools of the Institute made possible by the excellent field work being done by Mr. Wallace A. Battle.

RESIGNATIONS AND APPOINTMENTS

SEVERAL CHANGES in the personnel of our Council and its Departments were reported and acted upon. The Right Rev. William Lawrence, D.D., retired Bishop of Massachusetts, felt that after twenty years of service to the old Board of Missions and the National Council, that he should resign. His resignation was accepted with regret and the Right Rev. Warren L. Rogers, D.D., Bishop Coadjutor of Ohio, was unanimously elected in his place to serve until the next General Convention. The Council was advised by the President of the Synod of the Second Province of the resignation of Mr. William J. Tully, representative of that Province on the National Council. The Province, however, has not yet designated Mr. Tully's successor.

The Vice President reported that, acting under authority of the National Council at its October meeting, and at the request of the Department of Religious Education, he had appointed the following, which appointments were confirmed by the Council:

MISS ELSIE BROWN—Worker among women students at the University of North Dakota for two years.

MISS RACHEL SUMNERS—Part-time worker among students in the Diocese of New York.

MRS. JENNIE HOWARD—Worker among women students at the East Carolina Teachers' College for two years.

REV. CARTER HARRISON—Student pastor at the South Dakota State College for two years.

REV. HARVEY COX—Student pastor at Duke University for one year.

REV. RUSSELL HUBBARD—Student pastor at the University of South Dakota for two years.

MR. COLEMAN JENNINGS—Associate Secretary for College Work.

REV. GARDINER M. DAY—Student pastor at Williams College for two years.

The Department of Religious Education asked for the following appointments, which appointments were confirmed by the Council.

REV. DENNIS WHITTLE—As Student Pastor at the Ohio Wesleyan University for a period of three years, provided he accepts his election as Rector of St. Peter's Church, Delaware, Ohio.

REV. FRANK GAVIN, Th.D.—As a member of the Commission on College Work.

The Field Department has lost three of its valuable men:

THE RIGHT REV. HARWOOD STURTEVANT, who was elected Bishop Coadjutor of the Diocese of Fond du Lac.

THE REV. ELMER N. SCHMUCK, D.D., who was elected Bishop of Wyoming, and

THE REV. R. M. TRELEASE, who has accepted the rectorship of St. Paul's Church, Kansas City, Missouri.

The Field Department asked for the appointment as Associate Secretaries, of the Rev. R. Bland Mitchell, the Rev. George Floyd Rogers, and the Rev. R. M. Trelease. These appointments were made by the Presiding Bishop and confirmed by the Council. This makes twenty-five clergy and one layman throughout the country who are giving their services free to the work of the National Council, and doing a very effective piece of work.

The Executive Board of the Woman's Auxiliary

THE EXECUTIVE BOARD of the Woman's Auxiliary met at the Church Missions House December 6-9, with eleven members present.

Much of the interest beside the routine business was brought out in the reports of committees. The Committee on the Supply Department reported that they had received replies to the questionnaire on the work of the department sent out in July, from practically all the dioceses and missionary districts. The replies showed the great importance of the missionary boxes both to the recipient and to the senders. One Bishop wrote: "Nothing in the way of money can take the place of the thought and care that goes into the filling of them." The personal boxes in most instances served to supplement the stipend of the missionary and were greatly needed. The replies from Auxiliary officers showed a real appreciation of the educational value of the work. The following recommendations were presented to the Board and accepted:

- (1) That as the consensus of opinion is in favor of continuing the preparation and sending of missionary boxes, the Supply Department carry on along the present lines.
- (2) That a report should be requested from every mission station or institution which sells clothing, as to the method of sales, the amounts received and disbursed.
- (3) That the Auxiliary send directions to heads of clothing bureaus as to the careful disposal of the contents of the mission boxes.

The Field Committee in making their report recommended the appointment of another field worker under the U.T.O., which was approved by the Executive Board and the National Council.

In view of recent developments it was decided that we should not undertake any further separate corporate gift but that we should use our present efficient committee under Mrs. Burkham to carry out our full share in the advance work of the Church.

Dr. Wood also gave an account of the

present situation in regard to the buildings given under the last United Thank Offering.

Church, Delray Beach, Florida — Church completed.

St. Catherine's Training School, San Juan, P. R.—Nearing completion.

Nurses' Home, St. Agnes' Hospital, Raleigh, N. C.—Building under way.

Vocational School, Cass Lake, Minn.—Not begun.

St. Margaret's House, Berkeley, Calif.—Not begun.

Dormitory, Appalachian School, Penland, N. C.—Nearly completed.

Chapel, St. Margaret's School, Tokyo, Japan —Work begins in 1930.

The Board passed a resolution asking the Council to appropriate the two thousand dollars interest received from the Corporate Gift of the last Triennium towards the completion of St. Catherine's Training School, San Juan, P. R.

Two visitors were introduced and spoke to the Board during the sessions. Mrs. Wetmore of Christ School, Arden, N. C., spoke in behalf of the school, thanking the Woman's Auxiliary for the gift of the dormitory through the Corporate Gift. She described the attractive, serviceable building that will be erected and the work that is going on in the school.

Miss Elizabeth Matthews told of a recent visit to North Carolina in which she visited Brasstown and became deeply interested in the experiment in adult education being successfully carried on there. She later in the same trip visited the Tuttle Memorial School, and had much to say of its influence in the lives of young colored women and its contribution to their training for service in the Church. Miss Matthews spoke of the work being carried on by Mrs. George Biller at Taylor Hall. She gave an outline of the very full conference program for the coming year. She also spoke of the Oriental student Christmas house party, and of the need for the interest and help of Auxiliary members.

Immigrants—Especially Anglican

Through its Port Chaplaincy, the Church is
daily caring for newcomers from across the sea
and commending them to our parish clergy

By the Rev. Thomas Burgess, D.D.

Secretary, Foreign-Born Americans Division, Department of Missions

I FOUND THE SMITH family living ten miles out from town in an inaccessible mountain section," writes a parish priest in West Virginia. "They need social contacts and our country church is a good medium for this. I have invited them to our services and arranged for a member of my congregation to drive out at least once a month, or oftener, to bring them to the services, especially the Communion. I shall keep them under my pastoral care. Feel free to call on me for further church follow-up work."

A like story of the Church's care is told in the card reproduced on another page. In the past few years thousands of such cards have been sent to parish clergy who have looked up the newcomers and have returned the report blanks. It symbolizes many things: a human life, two continents, an ocean voyage, longings, perplexities, love, friends, and the care of the Church for her children. In a recent month, such notices were sent to clergymen in 178 different communities, from whom have come such replies as:

"Of the persons whose names you sent me, whom I have visited, I have already secured two members for my church. Let the good work continue."

"I performed the marriage ceremony for her daughter; secured her son for the men's club, and enrolled all three in the parish."

"I am writing concerning Mr. Blank whose name you sent me on Friday. He died following a short illness. I held the funeral and read the committal service at the grave. I will personally write to his widow in the old country and send her his belongings."

All this affecting the souls of thou-

sands, touches directly many parishes and may reach to any. It is important to understand how it works; why it sometimes fails to work, and how it is possible to coöperate to make it more effective.

Do you know that there are about as many immigrants coming from the British Isles to the United States now as before the war? The newest law, effective July 1929, increased their quota from thirty-four thousand to sixty-five thousand. A large part of these have been brought up in the Church of England. Our Church is now doing its best to welcome and assist these, our brethren, at the port of entry, and to keep them loyal to the Church of their fathers in their new home.

This follow-up work, this reference of migrating people, is an extremely difficult matter. In Canada, the Church and Government work together within and for the sake of the Empire; a fairly thorough system operates in England, on the steamers, and in the Dominion. In the United States, there are many handicaps. Here our system is far from complete. We unavoidably miss entirely a large number of new arrivals and for those we do reach it is very difficult to obtain the religious affiliations and the complete address of destination. Similar follow-up systems are conducted by the Roman Catholic, Jewish, and our own Church organizations. The three coöperate most helpfully. In our own Church work, in addition to the technical difficulties, a great handicap is that the Anglican immigrant is not expecting our help. The average immigrant from England does not know of the existence of our Church, nor does our official name mean anything

THE SPIRIT OF MISSIONS



THE CHURCH'S WELCOME

An essential of the follow-up system is the parochial call in which the clergyman invites the newcomer to church

to him. Negotiations with Church authorities and immigration societies in England have been going on for some time and it is hoped that soon some system of reference at the port of embarkation and perhaps of ship chaplains will be worked out. We are also trying to find some solution to the more difficult problem of acquainting the English Church with our American Church which stands ready to welcome and care for her sons. It is a startling fact that in the past fifty years, hundreds of thousands of English immigrants, baptized and confirmed in the Church of England or their children and grandchildren, have become members of Churches other than our own in America. This is largely because they did not know that ours was theirs.

This follow-up work is carried on in the name of the Foreign-Born Americans Division, but it is directly handled by a special Bureau of Reference under the efficient directorship of Mr. Raymond E. Cole of the New York Protestant Episcopal City Mission Society. This Bureau will probably be soon given the title of The Port Chaplaincy, so that it may have a name more easily understood

by emigration workers in England and by the immigrants themselves.

This Bureau has been in action for several years with increasing success. It is the joint work of the Foreign-Born Americans Division of the Department of Missions and the New York Protestant Episcopal City Mission Society. It was started and developed under the supervision of the Rev. L. E. Sunderland, D.D., Superintendent of the City Mission Society, and the Secretary of the Foreign-Born Americans Division. Under this supervision, the greater part of its development has been the indefatigable and statesmanlike work of its director, Mr. Cole.

The Bureau works in this way: The follow-up cards are sent out from the Bureau Office at Houston House, New York City, in the name of the Foreign-Born Americans Division to whom the returns from the clergy are made. These cards are filled out by our workers at Ellis Island and the docks, names and addresses being obtained from those with whom our workers come into personal contact or from other social workers. Also a number of names are obtained through the coöperation of the steamship companies. Few names thus far have been sent from the other side. These cards are mailed to the parish clergy, in some instances through designated diocesan authorities. Then the clergy make returns on the attached slip. Thus it is that large numbers of immigrants, strangers in a strange land, have been put in touch with their own Church and incorporated into our parish life. If we did this for only a hundred annually the work would be worth while.

The pastoral care of immigrants thus referred to parishes is of course the duty of our clergy, but in addition to this a great duty lies upon members of the parish. This is to welcome the strangers as their own and with love and tactful sympathy to be their friends and helpers.

About eighty percent of all immigrants come through the port of New York. An important change has come with the partial elimination of the Immigrant Station at Ellis Island, New York Harbor. In

IMMIGRANTS—ESPECIALLY ANGLICAN

the past three years most of the ships have discharged their immigrants at the docks instead of the Island. To meet this changed condition, the City Mission appointed a dock chaplain, a priest who with his assistants meets the incoming steamers when they dock. He is doing important national work. The first dock chaplain, the Rev. Walter K. Morley, who inaugurated the work has recently resigned and become the organizer of a Milwaukee City Mission. The assistants are Mr. Alexis Jukovsky and Miss Clara Searle.

In addition to our own Anglican parishes, the Bureau also does its best to follow up the immigrants belonging to our sister Eastern Churches, Greek, Russian, Armenian and the rest. This is done at the official request of their bishops in the United States. Our Bureau is supplied with a list of most of the Eastern Church clergy, and hundreds of immigrants are yearly referred to them by the regular card system. One of the Port Chaplain's assistants is a very efficient Russian Orthodox layman. The Bureau also sends many Lutheran names to the national United Lutheran office and other Protestant names to the office of the Home Missions Council.

There is another side to the picture, the personal service work. What is our Church doing at the principal port of entry for the perplexed and lonely immigrant when he first lands? In this the New York City Mission Society has for over thirty years done a noteworthy and humane service, nor is it confined to Anglican immigrants though these are in the majority. The Society workers are at the docks, Ellis Island and New York City. Beside the dock chaplain, priestly ministrations are given to immigrants by the clergy of the City Mission staff and of the Seaman's Church Institute. The only direct connection which the National Council has with this side of the work is by reference through Mr. Cole of all sorts of requests from our clergy and others to care for incoming immigrants and sometimes to help in cases of impending deportation. In all these cases the City Mission staff has proven expert, hu-

mane and effective. In some special cases the Foreign-Born Americans Division has solved problems and misunderstandings by direct application to federal authorities in Washington who have always been most coöperative.

A young English girl on her arrival from England at Ellis Island was detained by the immigration officials because her fiance could not be found. He had changed his address in order to accept a new position. Telegrams and letters failed to reach him. The woman worker of the City Mission Society found her in the detention room crying and despondent with deportation staring her in the face. Renewed efforts were made to locate her sweetheart through the facilities of religious and social agencies. Finally a telegram was received. He had been located after a series of personal calls had been made at his old address and at the place of his former employment and inquiries made among his friends. Our Ellis Island worker had the joy of arranging for her discharge by the immigration officials. With the coöpera-



MR. RAYMOND E. COLE
*Director of the Port Chaplaincy carried on by
the New York City Mission Society*

Department of Missions — Foreign-Born Americans Division

Rev. Thomas Burgess, D.D., Secretary

281 FOURTH AVENUE, NEW YORK CITY

"I was a stranger and ye took me in"

To: The Rev. T. G. Thompson
Christ Church
Blankville, New York

Fellow-worker:

The traveler from a foreign country named below is referred to you for a visit of welcome and Church ministrations in becoming established in your community:

		Number	B X
NAME (Surname first)	Jones, Anna	Port of Entry	New York
Age	28	Nationality	English
Ship	Aquitania	Religion	Anglican
	Date of Arrival	January 29	Status
Accompanied By (with age, sex and relationship)			
Traveling alone			
Problem	To be married	Disposition with Date	February 2, 1929
DESTINED TO: Name	John Smith	Relationship	Fiance
Address	1126 Second Avenue, Blankville, New York		
SPECIAL REMARKS:			

This splendid English girl was met at the pier by the Episcopal Port Chaplain of the New York City Mission Society and sent to her destination in care of the Traveler's Aid Society.

Please Return this Form with Report of Visitation in the Enclosed Envelope.

NAME (Surname first)	Jones, Anna	Number	BX
VISITATION REPORT			
Present Address	1126 Second Ave., Blankville	Date of Visit	February 2.
Employment	husband - N.Y. Telephone	Home Condition	Good
SERVICE RENDERED			
Miss Jones and Mr. Smith are now happily married			
REMARKS:			
I have made visits to their home and helped them to get acquainted. Mrs. Smith is a confirmed member of the English Church. Both she and her husband are now on my parish records and are taking an active part in the church affairs.			
Visitor's Name	The Rev. T. G. Thompson	Affiliation	Rector
Address	Christ Church, Blankville, New York		

IMMIGRANTS—ESPECIALLY ANGLICAN

tion of our port chaplain, they were brought together and happily married at St. Barnabas' Chapel of the Society on Mulberry Street.

Another instance was that of a Scotch woman who came with her mother to visit relatives in New York City. Just before leaving Scotland she became ill, but hoping it was nothing serious, she boarded the steamship, since she had already paid her passage. While on board ship, her condition grew worse and upon her arrival she was placed in the Government hospital at Ellis Island. Tests showed that she had tuberculosis in an advanced stage and was confined to her bed. A worker of our Society obtained a temporary release for the old mother so that she might visit in the home of her relative for a short time. A chaplain visited the sick woman in the hospital and comforted her. Finally, the City Mission worker arranged satisfactory accommodations with the steamship company so that the mother and daughter could return to Scotland. They were taken to the pier and all details of baggage and transportation taken care of. It was touching to see how brave the dear old lady was. She had won the friendship of all who met

her. Both were appreciative of the kindness which had been shown them while among strangers and under such sad circumstances. Hospital, steamship, and immigration officials, as well as the City Mission Society had coöperated in doing what was possible to make their sorrow lighter.

In a recent radio talk Mr. Cole said:

"Immigration is a very human thing, made up of human beings with all sorts of human problems, perplexities and desires. I wish that every one of my radio audience could see the workers of our Episcopal City Mission Society engaged in Christian service among the thousands of immigrants arriving each year at our port of New York.

"We have a social case worker who is stationed at Ellis Island. She ministers every day, especially in the detention rooms, to the needs of women, young girls and mothers with babies and children. Clothing, reading material, comforts for the mothers, and playthings for the children are provided as needed.

"Because of the government policy to inspect immigrants on board ship and to release them at the steamship piers instead of having them all taken to Ellis



THE CHURCH GREETS THE NEWCOMER ON LANDING

A chaplain of the New York City Mission Society meets the immigrant, in this case an English girl, at the pier. He does much to make the landing easy and to start the stranger on the way to the new home with confidence

Island, we have had to increase our facilities at the docks and piers. At present, we have a Dock Chaplain and he has two assistants, one a trained Churchwoman to give special attention to traveling English-speaking girls and women, and the other a man, speaking seven foreign languages, to serve the people from the Eastern Orthodox Church.

"These workers of our Society meet the ocean liners and welcome at the steamship piers those who come from across the sea. They help them in their problems of locating friends and relatives, of handling their baggage and exchanging their money, of directing them to their proper trains and destinations, and of arranging for temporary lodging when necessary. The types of friendly service rendered are only limited by the kinds of difficulties which a traveler encounters in a strange land.

"Our workers are greatly aided in their helpfulness to others by having available St. Barnabas House of the City Mission Society. This is a temporary shelter where lodging is provided for immigrant women and children until transportation arrangements can be made. In the chapel of St. Barnabas marriages take place of the immigrant girls who have been discharged to the custody of the Society by the government immigration officials."

Many are the stories of care and comfort which these agents of the Church

give. A husband, living in a community of far-away Wisconsin, could not afford to come to New York because of his small income and asked our Dock Chaplain to meet his wife at the pier on her arrival from England. Later he wrote: "Just a line to thank you for the help and attention you gave my wife upon her arrival in New York. She finally reached here safely. It is a relief to know that there is someone to look after the folks traveling."

A nurse writes from Ohio: "Thank you so much for the letter of recommendation and the help given to me while at Ellis Island. I now have a position as superintendent of a day nursery. I pray for you in your great work."

A bride who was married in a quiet little chapel of St. Barnabas House writes: "My husband and I are more than grateful for all your kindness. You did so much for us and never grudged one minute, and it is with a grateful heart I thank you. I will never forget you."

And here is one more testimonial from an Englishman who has found a happy new home in Pennsylvania: "I am proud to belong to the Episcopal Church which takes such good care of its children."

Thus the Episcopal Church serves in the name of the Great Friend of Mankind, Jesus Christ, strangers in a strange land.

Japanese Appreciation of St. Paul's University

THE RIGHT REV. CHARLES S. REIFSNIDER, D. D., Suffragan Bishop of North Tokyo and President of St. Paul's University, Tokyo, who is now in this country, has received word from his colleagues at the University that the Japanese Home Department has requested Dr. Y. Sugiura, the Vice Director of St. Paul's, to give a series of lectures on the Anglican Communion, especially the history, organization and teachings of the Church of England, to Prince Takamatsu, the younger brother of the pres-

ent Emperor. This step is taken primarily to enable Prince Takamatsu to have some knowledge of the religious environment into which he will go when he visits England this year.

Another evidence of the appreciation of the Japanese Government of St. Paul's University and what it means in the life of the Empire, is shown in the recent promise made through the Department of Education to give the University twelve thousand, five hundred dollars a year for ten years, beginning with January, 1930.

Pennsylvania in Church's Foreign Service†

Thirty-six of the more than three hundred active missionaries abroad are from four of the five Pennsylvania dioceses

FROM THE DIOCESE OF PENNSYLVANIA

TO ALASKA

REV. MELVIN L. WANNER (1927), Chapel of the Mediator, Philadelphia St. Matthew's, Fairbanks
MISS ELSIE WAITZ (1928), Philadelphia Nenana

TO CHINA

REV. L. B. RIDGELY, S.T.D. (1898), Philadelphia (*Retired December 31, 1929*) Nanking
‡REV. AMOS GODDARD (1903), St. Simeon's Church, Philadelphia St. John's School, Kiukiang
DR. J. C. McCracken (1905), Philadelphia St. Luke's Hospital, Shanghai
SISTER EMILY FAITH (1910), Holy Trinity Church, Philadelphia Wuhu
*DR. HAROLD H. MORRIS (1911), Holy Trinity Church, Philadelphia St. Luke's Hospital, Shanghai
*REV. E. L. SOUDER (1914), St. Paul's Church, Overbrook ‡Wuchang
§REV. JOHN K. SHRYOCK, Ph.D. (1916), Church of the Incarnation, Philadelphia
MISS RACHEL W. WALKER (1923), St. Mary's Church, Philadelphia St. Paul's School, Anking
MISS ANNE LAMBERTON (1924), Church of Our Saviour, Philadelphia St. Mary's Hall, Shanghai
MISS CHRISTINA BARR (1924), Philadelphia ‡St. Andrew's Hospital, Wusih

TO CUBA

MISS S. W. ASHHURST (1912), Holy Trinity Church, Philadelphia All Saints' School, Guantanamo

TO JAPAN

MISS CECILIA R. POWELL (1922), St. Mary's Pro-Cathedral, Philadelphia Fukui
*DR. MABEL E. ELLIOTT (1925), Church of Our Saviour, Philadelphia St. Luke's Hospital, Tokyo

TO MEXICO

REV. WILLIAM WATSON (1907), Philadelphia Santa Maria

TO LIBERIA

*REV. HERBERT A. DONOVAN (1923), Philadelphia Cape Mount
REV. W. JOSSELYN REED (1925), Philadelphia St. John's School, Cape Mount

TO THE PHILIPPINE ISLANDS

REV. R. F. WILNER (1915), St. Mathias' Church, Philadelphia Easter School, Baguio
MISS ELEANOR C. T. MOSS (1929), Philadelphia All Saints' Mission, Bontoc

FROM THE DIOCESE OF PITTSBURGH

TO ALASKA

MISS M. L. BARTBERGER (1920), Calvary Church, Pittsburgh Anvik

TO BRAZIL

REV. ALBERT N. ROBERTS (1925), Trinity Church, Monessen Rio de Janeiro

TO CHINA

REV. JOHN G. MAGEE (1912), Calvary Church, Pittsburgh Hsiakwan, Nanking
MR. WALTER H. J. TAYLOR (1916), Pittsburgh St. John's University, Shanghai

TO CUBA

REV. REESE F. THORNTON (1924), All Saints' Church, Pittsburgh Moron, Camaguey

† The second in a series showing whence our missionaries come. The first, giving Virginians now at work abroad, appeared in the December, 1929, issue. The third will appear in an early issue.

* In the United States on furlough.

§ In the United States on indefinite leave.

‡ Temporarily stationed in the Philippine Islands.

THE SPIRIT OF MISSIONS

TO JAPAN

MISS HELEN SKILES (1922), St. Peter's Parish, Uniontown

St. Agnes' School, Kyoto

TO THE PHILIPPINE ISLANDS

REV. BENSON H. HARVEY (1926), St. Stephen's Church, Wilkinsburg
BAYARD STEWART (1926), Pittsburgh

Manila
St. Luke's Hospital, Manila

FROM THE DIOCESE OF BETHLEHEM

TO ALASKA

REV. H. P. CORSER (1905), Scranton

St. Philip's Church, Wrangell

TO CHINA

§DEACONESS THEODORA PAINE (1905), Troy

Changshu

FROM THE DIOCESE OF HARRISBURG

TO CHINA

MR. WILLARD M. J. PORTERFIELD, JR. (1916), St. John's Church, Lancaster

St. John's University, Shanghai

MISS ELIZABETH FALCK (1921), St. John's Church, Lancaster

St. Luke's Hospital, Shanghai

MISS ANNA M. GROFF (1921), St. John's Church, Lancaster

St. Luke's Hospital, Shanghai

TO JAPAN

MISS GLADYS SPENCER (1921), St. Paul's Church, Wellsboro

Aomori

MISS ANNA S. VAN KIRK (1921), Christ Church, Carlisle

St. Barnabas' Hospital, Osaka

MISS FRANCES EDITH JEAN (1928), Immanuel Presbyterian Church, Harrisburg

St. Barnabas' Hospital, Osaka

§ In the United States on indefinite leave.

Anvik Paragraphs from Dr. Chapman

THROUGH THE MISSION RADIO, we hear plenty of amateurs in California and other western stations, and I have set up a long wave receiver which brings in press dispatches as well as Holy Cross and other military stations in Alaska; so that I can tell what is going on, near or far.



The newly built chancel of Christ Church was used for the first time on November 10.



On November 15, we heard by radio of Bishop Anderson's election as Presiding Bishop.



Conditions for winter travel are becoming more favorable, and one or two sleds have come over from Shageluk. On October 31, when the mailman came up from Holy Cross to get the mail, he reported that in places the ice was too thin to bear him, so that he was obliged to get down on his hands and knees and crawl along, distributing his weight by the use of long poles. Of course we gave

him a light pack, and I presume that he reached Holy Cross in safety, for I heard two telegrams being sent from there, which I sent down for transmission.



As we enter the dark period of the winter, we are better prepared for it than usual. The new Delco machine gives us an abundance of light. Our houses have been made rather more comfortable than last winter, and the Nenana coal is very much superior to the coal we used before. We have an abundance of coal and wood. A heater of greater capacity has been installed in the basement of the mission residence and the smaller one will be put at work elsewhere. The new heater seems to have better heating qualities than the one we used before.



One of our boys set out some traps for rabbits and caught a lynx. He was as proud as a boy of his age would naturally be over such a prize. He expects to sell the skin at the traders.



CONGREGATION AT THE DEDICATION OF ST. ANDREW'S CHAPEL, MIYAZU

Earthquake Gives Church New Opportunity

Adequate new buildings assure effective ministry in isolated Kyoto towns where earthquake relief revealed the fulness of Christian love

By the Rev. P. A. Smith

Missionary-in-charge, Hikone, Japan

MORE THAN A QUARTER of a century ago, two young catechists and their wives, sisters of the present Bishop of Osaka, the Right Rev. Y. Naide, undertook work in the northern part of the Province of Kyoto. Mr. Tsutsui, the elder of the two, settled in Kaya, while Mr. Kobayashi, was placed in Miyazu, famous for its proximity to one of Japan's three greatest beauty spots, that strip of land called Amanohashidate, or the Bridge of Heaven. The work was hard. There were no railways. The people were conservative as isolated folk are wont to be. Nevertheless these two proclaimed their Message throughout the whole countryside in towns and villages so that today there are few people within a considerable radius who have not at least heard of them.

Their material equipment was meager and ill-adapted to the work. At Kaya, the congregation had to climb a winding stair and go through a door but four feet high to enter the chapel. That may be one way of teaching people to bow as

they come into church, but it is doubtful whether it conduced to reverence, especially if the unwary worshipper bumped his head. The rectory was little better, and Mrs. Tsutsui cooked for years in a place open all along one side, even in winter with three feet of snow on the ground. Other parts of the equipment were equally ill-adapted, but there was no complaint. They carried on.

In Miyazu the living conditions were a little better, but there was no chapel. Mr. and Mrs. Kobayashi willingly used their own living room for the services, but this was a great handicap and made it especially hard to teach the people reverence. Here Mr. Kobayashi died after a lingering illness. While on his sick-bed it was said that he did better evangelistic work than he could have done in good health. People who came to see him were so impressed by his strong faith that many came not to cheer but to be cheered by him. Since his death, Mrs. Kobayashi has carried on with the help of Mr. Tsutsui who holds the services.

THE SPIRIT OF MISSIONS

On March 6, 1927, came a terrific earthquake, greater even than that which, in September, 1923, destroyed Yokohama and Tokyo. Whole towns and villages were wiped completely out of existence. Although the sparsely settled country kept down the number of fatalities, hundreds of people were left homeless by the earthquake and the fires that followed. Fortunately, our mission buildings were not completely destroyed by the shock nor were they in the path of the fires. Mr. Tsutsui who rose from a sick-bed did heroic work relieving those in trouble and rescuing those in danger from the fires. As his own house and the parish house were still usable they were made the headquarters for relief work. Men and women came to help, supplies poured in and in a short time things began to look a little less desperate. Yotsutsuji, where Mr. Tsutsui had been holding services in the home of the village mayor, was completely destroyed by fire. Here a creche was opened in a hastily constructed shack, and under one roof all sorts of relief work were carried on with

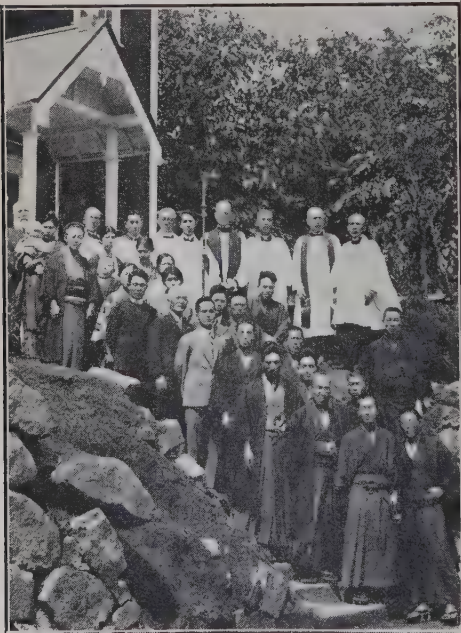
unexpected and far-reaching results.

In Miyazu the shock was less severe. There all the women of the town, under the direction of Mrs. Kobayashi, organized relief and supplies.

After the first confusion was over, the Church's buildings were given a thorough examination, which proved beyond a doubt that it would not pay to repair them. They were old. They had never been adequate. If they were repaired they probably would be even more inadequate than before for there were signs that the people were wanting to know more of this religion that made people so kind in times of trouble.

While the building in Miyazu was being examined, Mrs. Kobayashi, turning her face away to hide her tears, remarked, "If I could only see a decent place of worship here, and then sleep one night in a proper rectory, I would be willing to die." But she is not dead yet, even though as the result of an appeal to the American Church, through the National Council, her dreams came true, and there is an adequate parish house and rectory in each of the two main stations, Kaya and Miyazu, and a kindergarten building in Yotsutsuji. The spirit in which the work of rebuilding was carried on is notable. The head carpenter and some of his men were Christians. They worked so diligently and so carefully that the Miyazu people had a social meeting for them to express their appreciation. When the work was finished, a farewell prayer meeting was held at which both carpenters and Church people wept like children at parting, and when the men left town, the whole congregation went to the station to see them off.

The buildings were all completed by the end of 1927, but their formal consecration had to be postponed until the Church people had recovered more fully from the effects of the earthquake. On the evening of September 11, the Miyazu congregation gathered in the parish rooms on the lower floor of their building for a service of thanksgiving. The Bishop and others, including all the good friends in America received the hearty thanks of the people. But most of all their hearts went



HOLY TRINITY CHAPEL, KAYA

The congregation on the steps leading to their new chapel after its recent dedication by Bishop Nichols (center rear)

EARTHQUAKE GIVES CHURCH NEW OPPORTUNITY

out in gratitude to God who had so blessed their church, now called St. Andrew's. And they had expressed their thanks "not only with their lips, but in their lives" by providing from their own depleted pockets the money with which to furnish the chapel.

This was the beginning of a series of such services. The next morning the chapel on the second floor was consecrated. It is not large, but will hold about fifty persons, and perhaps the best way to describe it is to say that one of the vestrymen, on entering it for the first time knelt and wept for joy.

After this service, the Bishop and the other clergy with a few laymen, went to Yotsutsuji for the consecration of the chancel in that building and for the opening of the kindergarten. This building is an all-purpose one, the chancel being shut off by sliding doors when meetings other than services of the Church are going on.

The consecration came first and then the people gathered in even greater numbers for the kindergarten opening. But the character of the company that filled the building was of even more interest than its size. There are almost no Christians in Yotsutsuji, but the people had been so impressed by the relief work done by the Church that they begged us to continue to preach the Gospel to them, and promised to help to the extent of their ability. Although their financial aid has been slight due to their own heavy losses in the earthquake, they have shown a fine spirit of coöperation in every way. Knowing all this, it was generally expected that there would be about thirty applicants for admission to the kindergarten, but after weeding out all who could possibly be sent away there remained fifty-six applicants to enter a place made for thirty!

There they were, all fifty-six of them right in the front of the crowd, with their mothers and some of their fathers behind them. At one side were the members of the Village Council with the Mayor at their head. On the other side among the guests were two Buddhist priests and a policeman, all in full dress, while among the women sat a demure little Buddhist

"AT THE TIME of the opening of the Yotsutsuji kindergarten," writes Bishop Nichols, "many things moved one deeply. No one can record the impression which was made by the words of that Buddhist priest when he extended his congratulations on the opening of the kindergarten. One could not but feel that somehow or other that man thoroughly understood the Christian Gospel, and to a large extent had incorporated it among the motives of his own work. The way in which he pronounced the words *Iesu Sama* at the very beginning of his little address, showed how deeply he understood and appreciated the Christ under whose inspiration the Church has undertaken this work."

nun. And every one of these people was there because he or she had some part in getting this kindergarten started. When the time came for making speeches, a Buddhist priest rose and spoke of Jesus' love for children and of his own joy over the fact that that love was being shown here in such a way.

That evening eager men and women again crowded the building to hear more of the Gospel story. Similarly the parish rooms at Kaya were filled with another crowd just as eager to hear the same story.

The next morning the series of services came to an end with the consecration of the Kaya chapel as Holy Trinity, and the new buildings were formally started on their career of usefulness.

One cannot but wish that some of those whose generosity made all this possible could get a little glimpse of one or two of the sidelights such as the joy on the face of Mrs. Tsutsui, pale and emaciated from a sickness of over a year, as she lay on her bed at the back of the chapel during the consecration. It was more striking in her case perhaps because of her long suffering, but the joy written on all the faces was wonderful to see.

But even more than all this, that the workers are more comfortably housed and the people have a better place in which to worship, it must not be forgotten that the more adequate equipment has made the work more effective. There have been times in the past year when even the new and larger buildings have been too small to accommodate the people who came to hear the Message. Such occasions are not common, of course, but the regular congregations are growing and the Church has gained dignity.

Holy Trinity Chapel, Kaya, stands on a hill and its cross is visible for miles across the valley while St. Andrew's, Miyazu, lifts its symbol of the faith high above the roofs of the houses in plain sight from the main street and in front of the main hotel. Already people have looked out of their windows and have seen its witness and come to inquire about it. And so these buildings bear their silent witness to the love of God who gave His only Son to die upon that Cross that is their glory.

Bishop Creighton Visits Day Nursery

IN ONE OF THE LESS favored sections of Mexico City, unfamiliar even to old residents, is our day nursery, *La Escuela del Triunfo*, (the School of Triumph). "One enters," writes Bishop Creighton, "the Street of Netzahualcoyotl from the Street of Bolivar. Just before reaching the Street of Isabel the Catholic, one comes upon the *Callejon del Triunfo* (the Little Street of Triumph). It starts off well but comes to an abrupt and inglorious end almost before it starts. Near the end is a gateway which leads into an interior. All around are more doorways leading into tenements. One of these is *La Escuela del Triunfo* where we were greeted with *pason, pason*. We passed into a little patio, flower-bedecked and scrupulously clean. In one corner of the yard is a two-story frame shack about eight feet by twelve. This is our school.

"First we visited the little tots on the ground floor, twenty of them between the ages of three and five. Then we climbed a shaky improvised stairway to the second floor where there were two teachers and thirty-two pupils in the second and third grades. We all sat down to examine the manual work which was excellently done. The building shook with our added weight and I feared that it would collapse.

"All these children are extremely poor. Both their fathers and mothers go out to work, but earnings are small. Many of the children have no books, while others have old copies hardly fit to use. A few children, however, pay a few centavos a

week for tuition fees which provide books and textbooks for some of the less fortunate who cannot afford them. Three of the children are orphans. One of them, a boy of nine, works for a cobbler in the afternoon; another, a girl, is sent to a government school, and the third, a little boy stays with an aged grandmother.

"After leaving the school, we made a tour of some of the streets in the *Colonia Obrero* (the colony of the workers) to try to find a suitable site for our school among the people whose children it serves. With our inadequate equipment and poor quarters we can hardly hope for government recognition and incorporation. This is important, because when our children reach third grade we have to give them up and they must enter government schools. If they are going to enter fourth grade, they must have credentials from a recognized school.

"Of course, this work is purely social service. We take these children from the street when they are three years old or even younger. They spend their mornings studying and playing under splendid Christian influence. They are encouraged to attend the Church school at San Jose and are given a bent towards good things.

"I hope some day to be able to describe a school more in keeping with its name and of which we shall not have to be ashamed. The present school is run at a total cost of seventy-five pesos a month, \$37.50."

Oklahoma—Our Last Frontier

The beginnings of the Church in Oklahoma almost in our own day make real and graphic the labors of pioneers throughout the West

By the Rev. Hiram Rockwell Bennett

Rector of Christ Church, Williamsport, Pennsylvania

Part Two

LIFE IN THE Southwest was certainly full of action and interest. And the Church, in order to minister to the new country, began from the first to send some of her noblest missionaries. If Chase and DeKoven and Whipple and Hare made her a telling force in the Midwest, such men as Hawkes and Pierce and Garrett were able messengers of the Gospel to the Southwest.

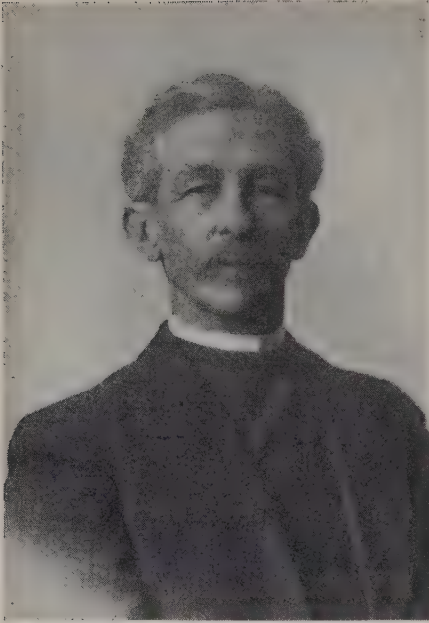
Henry Niles Pierce held the first services of the Church within the present State of Oklahoma at Oak Lodge, near the eastern border. He was at that time the Bishop of the infant Diocese of Arkansas, with jurisdiction over Indian Territory. Like most of the pioneers, he was an easterner, a native of Pawtucket, Rhode Island, and an alumnus of Brown University. He had spent six years in the diaconate, as a missionary in Washington County, Texas, in the days when Andrew Jackson had tried, abortively, to purchase the present State of Texas from Mexico, and when all of the rogues—or most of them, at least—had gone westward to the Alamo and the Rio Grande. One can easily imagine the stirring life the eastern theologian led in that wild country; and one can almost hear the sigh of relief when young Niles eventually found himself safely ensconced in the rectorship of St. Paul's Church, Rahway, New Jersey.

He had had a try at New Orleans, and before that he had been the only priest in the vast territory of Texas. Perhaps his Texan experience was considered an asset by the General Convention of 1869, which elected him Missionary Bishop of Arkansas and Indian Territory.

Bishop Pierce's jurisdiction in Indian Territory was quite as free as his former cure in Texas had been. He was, as a later bishop wrote of himself, the "Bishop of All Outdoors." There was this to be said for Texas, however, there were a few white people there. In Indian Territory, however, his jurisdiction was mostly over the rolling hills and plains, with here and there a tribe of roving red men and an occasional rancher. Oak Lodge was his only settled congregation; and it was not until the Territory was opened for settlement that the Church was able to do more than a sporadic work there. This was simply because there were very few people at any place at a given time to receive her ministrations, even if they had wanted them.

It is a matter of interest, however, that when the opening of the Strip came in 1889, the Church was present, in the persons of her clergy and laity. For it must be remembered that Oklahoma and Indian Territory were settled by people from all parts of the United States, with a great majority of the pioneers coming from Arkansas, Kansas and Texas. Many of them were Churchmen, and some of them are still active in the affairs of the present Missionary District of Oklahoma. One of the first school teachers in the Territory was Mrs. Fred Sutton, long an active worker in St. Paul's Cathedral, Oklahoma City. She was one of the few women to make the run in 1889. She staked a claim on the South Canadian River, where she lived and taught one of the first schools of the Territory in a tent. At the proper time she drove a

THE SPIRIT OF MISSIONS



THE RIGHT REV. FRANCIS KEY BROOKE, D.D.
Pioneer Missionary Bishop of Oklahoma 1893-1918

team of mules eighty miles to Kingfisher to file her claim. Then she went on to Oklahoma City, where she entered the schools.

Oklahoma City, forty years ago, was a town of shacks. It had sprung up almost over night. And, it was not until two years later in January, 1891, that the Church's first services were conducted there by the Rev. C. W. Tyler, who had been sent on from Texas by the Right Rev. Alexander Garrett. Bishop Pierce had jurisdiction over Indian Territory, but the House of Bishops recognized the limitations of the pack horse and the buckboard and they gave Oklahoma into the energetic hands of the Missionary Bishop of Texas. Mr. Tyler had already been given charge of the flourishing mission at Guthrie, and when he came to Oklahoma City, he found but ten Church people in the town, of whom Mrs. Flora B. Ragon is now the only one left in the city. At first, services for the little congregation were held in the Federal Court Room, but two years later the first St. Paul's Church was built "in about thirty

days, and it was most inadequate," two characteristics of Oklahoma: speed and insufficiency.

Three years after the opening, Bishop Pierce and Bishop Garrett recommended to General Convention that the Territory be made a missionary jurisdiction. This was done, and on the Feast of the Epiphany, 1893, in Grace Cathedral, Topeka, Kansas, the Rev. Francis Key Brooke was consecrated first Missionary Bishop of Oklahoma and Indian Territory. He immediately took up his residence at Guthrie, then the territorial capital, and set about getting some order in the scattered and undeveloped Territory which the Church had placed in his care.

Prior to Bishop Brooke's coming, hardly any organized work had been done. There was the original mission station at Oak Lodge near Fort Smith, and the growing work at Guthrie and at Oklahoma City. There had also been some work started at Talequah, but this had languished. The first thing to be done by the new Bishop was to move the work at Oak Lodge, bag and baggage, to Spiro, where there were coal mines.

Naturally, the advent of Bishop Brooke to Guthrie quickened the interest of the people in the Church there, and the first parish was established there, to remain as the cathedral until the Bishop's removal to Oklahoma City.

When Guthrie ceased to be the capital, and the government moved to Oklahoma City, people of all religious persuasions in the latter place prevailed upon Bishop Brooke to follow the governor and the legislature. Accordingly, some nine thousand dollars was raised by public subscription for the purchase of a bishop's house in Oklahoma City and the congregation of St. Paul's Church followed the example of their fellow citizens and offered the parish church to the bishop as his cathedral. This Bishop Brooke accepted, and in 1909, sixteen years after his coming to the District, he was able to install his first dean, the Very Rev. J. M. D. Davidson.

Bishop Brooke was one of the best-loved of American missionary bishops,

OKLAHOMA—OUR LAST FRONTIER

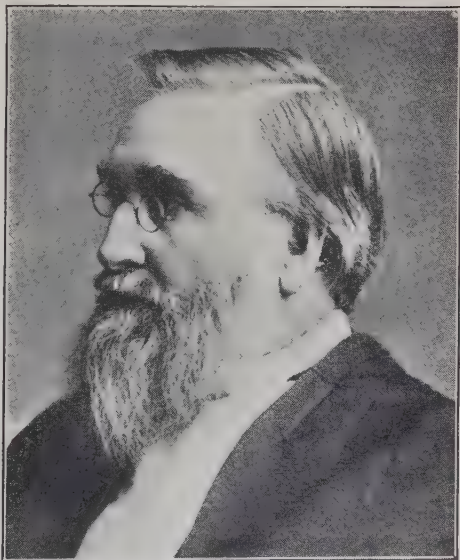
both within his own See and in the Church at large. Many are the stories told of his taking tedious night journeys, sitting up in primitive day coaches, in order to save hotel bills and sleeping-car fares; and it was a matter of deep concern to his family and friends that, in his work, he had but little regard for his health.

One of Bishop Brooke's chief aides, Mr. Henry Snyder, is still a prominent member of the District and a tower of strength to the present Bishop. Mr. Snyder has been legal adviser to the three Bishops of Oklahoma, and his services to the Church as chancellor and expert in canon law have only been equalled by his services to the young State. It is a matter of pride to Oklahoma Church people that Mr. Snyder, as one of their number, has also codified the complicated laws of Oklahoma, as well as having annotated the state constitution. The Church, both within and without Oklahoma, is indebted to Mr. Snyder for his organization of the body known as the "Trustees of Church Property for the Missionary District of Oklahoma of the Protestant Episcopal Church in the United States of America." In spite of its formidable name, Mr. Snyder's plan is a model of successful corporation law, and it is interesting to note that in the Missionary District of Oklahoma, only one parish, Trinity Church, Tulsa, is formally incorporated as a property-holding body. All of the others hold their property through "The Trustees of Church Property."

The next forward step in the history of the Church in Oklahoma was the division of the District. After eighteen years of hard work, Bishop Brooke found that the care of the growing State was too much for one of his age, and so he asked for one of two things: that the General Convention would either give him a suffragan or divide the District. It was then (1910) too early in the history of our Church to think of a suffragan for a missionary bishop, so a committee was authorized to divide the District, sitting under the able chairmanship of the Rev. Hugh J. Llwyd, senior priest of the District, and still rector of the parish at

Muskogee. This partition was almost exactly on the geographical lines of the two former civil sections, Oklahoma Territory to the west, and Indian Territory to the east. Bishop Brooke chose Oklahoma, and retained his residence in Oklahoma City. For eastern Oklahoma, the Rev. Theodore P. Thurston, rector of St. Paul's Church, Minneapolis, was elected by the House of Bishops. He chose Muskogee as his see city where he lived until the retirement of Bishop Brooke, in 1918, when the two districts were reunited under his leadership.

All these years of Oklahoma's growing pains witnessed much home missionary zeal in all religious bodies. The State was settled by people from all parts of the Union, but particularly from the neighboring commonwealths. Most of these pioneers had strong Protestant traditions, although there were many devoted sons and daughters of eastern parishes among them. In later years, for instance, when the oil boom drew multitudes from the East, particularly from the Pennsylvania oil fields, a large bloc of devoted members of the Church of the Ascension at Brad-



THE RIGHT REV. HENRY NILES PIERCE, D.D.

An early pioneer in Oklahoma who had jurisdiction over Indian Territory before the creation of the Missionary District of Oklahoma

THE SPIRIT OF MISSIONS



ST. JAMES' CHURCH, WAGONER, OKLAHOMA

This building which was the first church erected in Oklahoma is typical of the early churches erected there

ford, the oil capital of Pennsylvania, came to Tulsa and were among the founders of the present Trinity Church.

The history of Tulsa is that of a town, which, in less than a quarter of a century, has grown from a group of quickly-built shanties into a real American metropolis. In 1906, there were a few houses and fewer sidewalks. Mud was everywhere in the spring and winter. Summer and autumn brought desperate clouds of alkali-like dust. But the determined group of easterners and southerners pushed toward the realization of their dream of a parish church that would adequately set forth the claims of this Church; and now Trinity Church is one of the most beautiful edifices in mid-continental America.

In 1905, through the generosity of a Philadelphia Churchwoman, one of the first hospitals in all of Oklahoma was built by the Church at McAlester. Intended primarily to serve the coal miners of the vicinity, All Saints' Hospital was also used by the Rock Island Railroad. Although it filled a great need, being the only institution of its kind in the history of the Church in Oklahoma, it became necessary a few years ago, due to a lack

of interest and support on the part of Churchmen generally, to transfer it to a Masonic fraternity.

An institution of another sort is King Hall, a residence for Church students at the University of Oklahoma. The university grew from the start and in particular attracted students from Church families. Bishop Brooke had continually in his enthusiasm for all of the good things of Oklahoma, brought this local center of culture to the attention of the people under his care. Boys made up the majority of the students, although the university was co-educational from the start.

For many years, as the Bishop traveled through the State, he would occasionally suggest that parents send their daughters as well as their sons to the university, even though an adequate center for women students who desired the care of the Church was lacking. The Bishop's mind frequently went back to the offer of an eastern woman to supply some needed work. And, curiously enough, as this problem occupied him, there came one day a legacy of three thousand dollars from this same good soul, Mary Rhinelander King. The money was used for the first payment on a church house for women

students at the University of Oklahoma, which was named King Hall.

A frame structure on about the best site on the campus, King Hall was opened in September, 1910, with eleven students in residence, as well as a housemother and cook, with an initial outlay of seven thousand dollars and donations of furniture. From the very beginning the work succeeded so well that later a similar site was secured at the campus of the Oklahoma Agriculture and Mechanical College at Stillwater.

It should be recorded, indeed, that the early history of the Church in Oklahoma is no different from that of any other missionary district. If, as legend says he did, George Washington could make a dollar fly across the Potomac, the missionary pioneers of the Church have made, and they still do make, the money they receive go even proportionately further. It took a venture of faith to open the wonderful work at King Hall on seven thousand dollars. No similar sum of money ever brought the Church a greater return in the lives of men and women she has been able to influence at King Hall. And the end is not yet.

Oklahoma and the Church in Oklahoma form together a phenomenon attractive to Americans and all alive men and women. Today everything there is so new, so enthusiastic! Most of the Church's pioneers are still living and active. Within a bare three decades the

territory has grown from a scattered conglomeration of ranchers and cow men into one of the most promising members of the American commonwealth.

And the Church everywhere is looking toward the Missionary District of Oklahoma, watching her grow. There are many men and women, scattered abroad in the rectories of this land, who have done yeomen's work as missionaries in Oklahoma and Indian Territory. Theirs were the days before the railroads were everywhere, when the horse and the spring wagon, or even the saddle horse were the difficult means of getting over the dusty trails to outlying mission stations. Theirs were the days when some hall or lodge room served as both house of worship and parish building.

The pioneers are still alive, and many of them are in Oklahoma's throbbing civic and commercial and religious life. They have done their bit in the laying of the foundations of the State. They are also cheerful, loyal and intelligent Churchmen.

Such were the beginnings of the Church in Oklahoma, our last frontier. Her history is a duplication of the establishment of hundreds of missions in the cownowns of the west. In Oklahoma it might have gone on indefinitely, but for one thing.

Oil was discovered!

This is the second in a series of four articles on the Church in Oklahoma. The third will appear in an early issue.

Parochial Calls Among the Igorots

THE PROBLEM OF KEEPING in touch with peripatetic Igorot Christians in the mountain province of Luzon, Philippine Islands, has always been great. Something of the difficulty in locating people is shown in a recent experience of the Rev. G. C. Bartter, priest in charge of the Baguio mission. He was told that there was in his congregation on a certain Sunday a Bontoc woman whose husband's name was Shanu, residence in Baguio not exactly known, but "in the hills behind Kisad." Father Bartter took to the hills but found no trace of Shanu. Inquiries revealed that her husband was

supposed to be a carpenter at Camp John Hay. Out to Camp John Hay, to the carpenter shop went Father Bartter. "Shanu? No, there is no such man here." More inquiries. "Mrs. Shanu lives on the road leading to the Naguilian Trail." In spite of rain and mud Father Bartter climbed the hill looking for Mrs. Shanu. He arrived at the house of one of the Christians, Icasiano Carino, and asked where Mrs. Shanu lived. Carino and his wife burst out laughing, for the wife was the long-sought Mrs. Shanu. How did it happen? Say Icasiano quickly (Ica shanu) and there you are.

Indians and Whites Honor Sakakawea

Indian children in South Dakota Church
school participate in pageant honoring heroic
Indian girl before appreciative white audience

By the Rev. K. Brent Woodruff

Warden, St. Elizabeth's School, Wapala, South Dakota

ANOTHER MONUMENT WAS dedicated on September 27, near the town of Mobridge, South Dakota, on the Yellowstone Trail, to Sakakawea (sometimes spelled Sacajawea), the Indian woman who acted as the guide to the Lewis and Clark Expedition up the Missouri in 1804 and then across the country to the Pacific in 1805-06. She was of the Shoshone or Snake tribe which lived in the Rocky Mountains, and at the age of twelve had been captured by a band of Mandans and brought east to the Dakotas. It was the fact that she had originally come from the west that made her of such value to the expedition. The story of her life and the service she rendered is as thrilling as that of any character in American history, especially when it is recalled that she accomplished all of these things in but a brief period of time, for at the age of twenty-five she was stricken with a fever while at Fort Manuel and died.

A part of the dedicatory exercises at the Mobridge monument was a pageant portraying the events in Sakakawea's life presented by the Mobridge and Wapala school children. Chief among these were the Indian children of our own St. Elizabeth's School, Wapala, who interpreted some of the leading characters and without whom it is doubtful if the pageant could have been staged successfully. Our children, many of whom are direct descendants of the original characters that were portrayed, gave the pageant a certain authentic atmosphere that it would have been difficult for others to achieve.

The pageant contained six episodes, the first and last, the Capture of Sakakawea

and the Death of Sakakawea, being given by St. Elizabeth's, while the other four, aided in some degree by our Indian talent, were staged by Mobridge. The leading role of Sakakawea at the age of twelve was interpreted by a St. Elizabeth's girl, Mary Helen Shields, while Philip Lane, a grandson of our beloved Indian priest, the Rev. Philip Deloria, acted as the leader of the Mandan band which made the capture. Other St. Elizabeth's children formed the necessary Indian groups.

The mere staging of this pageant with the part taken by our Indian children does not tell the whole story. Behind it is a much deeper significance. To countless South Dakota Indians the events of September 27, 1929 will be long remembered. They saw several thousand white people, in spite of very inclement weather, stand at the foot of a shaft erected to an Indian. They heard the Governor of the State praise this Indian woman. Honor to an Indian by the white man! To many of them it was a rather new thing and so this event has been a great good in helping the Indian regain his former position of self-respect. It, likewise, has strengthened the bond between white and Indian. We who support the mission work of the Church may be glad and proud that much of the success of this event was due to our St. Elizabeth's School on the Standing Rock Reservation. Such activities as this are being constantly sponsored in the mission field to promote the welfare of the people being served and to the upbuilding of Christ's Kingdom here on earth.



A FAITHFUL PARISH: TRINITY CHURCH, ASHLAND, NEW YORK

Bishop Tuttle's Boyhood Church

Trinity Church, Ashland, in the Diocese of Albany is to be made into a permanent monument to Bishop Tuttle's services to the Church

IN THE HEART OF the Catskills a score or more miles behind the Hudson River, lies the little town of Ashland, New York. Once the thriving center of a rich farming community, the current of modern life now very largely passes by in favor of the larger town of Cairo, twenty miles away. For more than a century through all the vicissitudes of a changing community, the little parish of Trinity Church has put its impress not only upon the town but upon the life of both Church and State. For Churchmen especially, this rural community with its parish church has an interest far beyond its own borders for it was here that the Right Rev. Daniel Sylvester Tuttle, D.D., for twenty years Presiding Bishop of our Church, was born and reared.

Trinity Church, Ashland, was already an old parish when Bishop Tuttle was a

boy. In the last decade of the eighteenth century, there came to Windham, as Ashland was then known, a small shop-keeper who began interesting his fellow townsmen in religion and acted as their lay reader. So successful was his work that the Rev. Philander Chase, who later became Bishop of Illinois, on one of his itinerant missionary journeys through central New York, was able to organize the congregation into a regular parish, May 20, 1799. It was not until Easter, 1817, however, that the congregation was able to consider erecting a building as a regular place for worship. Then it voted to erect a parish church which was completed in time for the Easter services the following year.

During the rectorship of the Rev. Thomas S. Judd, young Daniel Tuttle, who had been a regular attendant at Sun-

THE SPIRIT OF MISSIONS

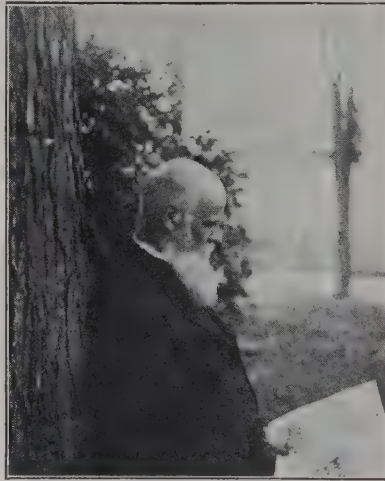
day school, was confirmed. To Judd probably more than to any other person is due the substantial growth of the parish. He was the first rector to make a record of all confirmations and other official acts.

In addition to Bishop Tuttle, the valley in which Ashland is situated produced such men of note as, two governors of New York State, Washington Hunt and Lucius Robinson; the Rev. Henry H. Prout, the first missionary to Valle Crucis, North Carolina, who also gave three sons to the ministry, Gregory, William and John. John Prout in turn gave two of his sons, Frank and Charles, to the ministry. From the Stimson family came a Secretary of War and a prominent surgeon. Other clergymen who went out from this parish were the Rev. d'Orville Doty, the Rev. Albert A. Ormsbee, the Rev. Leonard Wallace Steele, and the Rev. Watson Barney Hall, D.D., who was sometime rector of Trinity Church.

On July 21, 1878, after a few months more than sixty years of usefulness, the original church building was occupied for the last time. A new building was immediately erected on the old site and consecrated the following June by the late Right Rev. William Croswell Doane, D.D., first Bishop of Albany. This building is still in use. It is a well built structure with a well appointed interior containing improvements which have been made from time to time, electric light fixtures, a large organ and seats of chestnut, hard wood. The chancel window is a memorial to the Rev. Thomas Judd, whose influence during his eleven-year rectorship had such a marked effect on the growth of the parish.

The parish is entirely free of debt and the property has been kept in first class condition. The rectory, some distance away from the church, is a very substantial, pleasant home for the rector. For the past twenty years the occupant of the rectory has been the Rev. Pierre MacDonald Bleecker, who has endeared himself to the entire community.

Trinity Church, Ashland, has one of the most remarkable records of any country parish, a record of which not only Ashland itself can be proud, but which is of interest to the whole Church because of its association with Bishop Tuttle. He himself regarded it with deep affection as all through his long life at regular intervals he returned to it from wherever he might be—Montana, Utah, Idaho, Wyoming. With the changing community conditions, Trinity Church has found it increasingly difficult, nay impossible, to maintain itself as a self-supporting parish. Although this is the case, the parish is filling a real need, ministering to the



BISHOP TUTTLE

folk in a community whose nearest other church is over twenty miles distant.

Its associations with the missionary life of the Church, the pioneers who went forth from it to the west and south to spread the Gospel, make it virtually a national shrine which should be preserved, and it is the hope of many that its preservation may be made a memorial to Bishop Tuttle. This would bring to fruition a hope of the late Bishop of New York, the Right Rev. Henry Codman Potter, D.D., who at the time that there was talk of abandoning the parish, said, "No, Trinity Church must not go; if it had never done anything else, it has given us Bishop Tuttle."

The Spirit of Missions

PICTORIAL SECTION
Eight Pages of Pictures from the Field



LIBERIAN MERCHANTS

These women having finished their work are returning home from the market. The "store" is perched on the head of one



AN IMMIGRANT BRIDE

In St. Barnabas House the City Mission Society provides a shelter for immigrant women and children until transportation arrangements can be made. In its chapel weddings of newly arrived girls who have come to join their fiances, often take place



IN HONOR OF SAKAKAWEA

Girls from St. Elizabeth's School, Wapala, South Dakota, who participated in the Sakakawea pageant. Mary Helen Shields as Sakakawea at the age of twelve is in the center (see page 30)



A BIBLE CLASS, ST. ANDREW'S MISSION, MAYAGUEZ, PORTO RICO
Some of the older girls enjoy the cool calm of the patio of the mission compound for their Bible study. This mission is in charge of the Rev. F. A. Saylor, who has been in Porto Rico since 1917



ARBOR DAY IN THE PHILIPPINE ISLANDS
Igorot children at Easter School, Baguio, celebrating Arbor Day by planting an alligator pear tree. This school has been one of the most powerful influences in spreading Christianity through the Mountain Province of Luzon



NEAR THE BOWERY, NEW YORK, HOUSTON HOUSE

In this tableau "Women in American History," given at Houston House, the parts were taken by new Americans of the following nationalities: Russian, Polish, Ukrainian, Jewish, Austrian, Hungarian, Czech Slovakian, Spanish, Chinese, German, French, Italian. Houston



TOGETHER NEW AMERICANS OF MANY NATIONALITIES

House, a model community center carried on in the old St. Augustine's parish house by the New York City Mission Society, teems with activities of many kinds. The New York Port Chaplaincy has its office here, while next door is the new Russian Cathedral.



JAPANESE AT ST. BARNABAS COMMUNITY HOUSE, SACRAMENTO, CALIF.
It was among these Orientals on the Pacific Coast that the late Miss Eleanor Verbeck, daughter of a pioneer missionary to Japan, and herself a veteran missionary to that land, worked (See October, 1929, SPIRIT OF MISSIONS, page 667)



"THE NEGRO FARMER NEEDS NO FARM RELIEF HERE"
The Fort Valley High and Industrial School under the principalship of Mr. H. A. Hunt, regularly conducts short intensive courses on modern agricultural methods. Its influence, as demonstrated by this prize exhibit, extends over a wide area



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ALONG THE BUND, SHANGHAI, SHOWING THE MANY RIVER SAMPANS

The recent disorders in China have again made it necessary for the women and children of missionary families in the neighborhood of Nanking, to seek refuge in Shanghai



© E. M. Newman from Publishers Photo Service

LAVA FORMATIONS WITHIN THE KILAUEA CRATER, HAWAII

Mrs. D. D. Wallace writing of the recent earthquakes, says, "We are in a very nervous condition and our homes look as if we were ready to run at any minute"

Chung Hua Sheng Kung Hui



In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

To all the faithful in Christ Jesus throughout the world,

Greeting ;

Be it known unto you by these presents that *We*, Logan Herbert Roots, D. D., Bishop of Hankow, Frank Lushington Norris, D. D., Bishop in North China, Howard West Kilvinton Mowll, D. D., Bishop in Western China, whose names are hereto subscribed, under the protection of Almighty God, did on the sixteenth day of June being the Third Sunday after Trinity in the year of Our Lord, One Thousand Nine Hundred and Twenty-nine, in St. John's Cathedral Church, Paoning, Szechuan, in the presence of a congregation of the Clergy and Laity according to the due and prescribed order of the Chung Hua Sheng Kung Hui and in conformity with the Canons thereof, ordain and consecrate our wellbeloved in Christ the Reverend

Ku Ho - lin

古 鶴 齡

into the sacred office of a Bishop in the one Holy and Catholic Church of God; and did on the twenty-ninth day of June being St. Peter's Day, in the year of Our Lord, One Thousand Nine Hundred and Twenty-nine, in St. Thomas' Church, Mienchuhsien, Szechuan, in the presence of a congregation of Clergy and Laity, and according to the due and prescribed order of the Chung Hua Sheng Kung Hui and in conformity with the Canons thereof, ordain and consecrate our wellbeloved in Christ the Reverend

Song Cheng - tsi

宋 誠 之

into the sacred office of a Bishop in the one Holy Catholic and Apostolic Church of God; these presbyters of whose sufficiency in good learning, soundness in the Faith, and purity of manners we were fully ascertained, having been duly chosen

Assistant Bishops of Western China

Given under our hands and seals in the City of Mienchu, Province of Szechuan, China on this twenty ninth day of June, One Thousand and Nine Hundred and Twenty-nine,

Consecrating Bishops

Logan Herbert Roots,
Bishop of Hankow.

Frank Lushington Norris,
Bishop in North China.

Howard West Kilvinton Mowll,
Bishop in Western China.

Journeyings in the far Interior of China

Trip undertaken to consecrate Chinese bishops
ends in the hope that it will bear substantial
fruit in greater, wider growth for Szechuan

By the Right Rev. Frank L. Norris, D.D.

Bishop in North China

Part Two

We stayed at Chengtu until Wednesday afternoon. The Pan-Anglican Thank Offering of 1908 enabled Bishop Cassels to build two houses in Chengtu, one a hostel for students attending government schools, the other for the missionaries in charge of the hostel. Times have changed since then. The government schools now provide hostel accommodations for their own students, and the C.M.S. has just completed a hostel for its own students at the Union University outside the city. The hostel building inside the city is therefore temporarily rented to the Y.W.C.A. and the adjoining house provides a roomy residence for the bishop, who has gathered round him the nucleus of a theological school, the oversight of which is shared by himself and the newly consecrated assistant bishop, the Right Rev. C. T. Song. One feature of the compound is a small, but very nicely furnished chapel, which is used also as a parish church. "A chapel which is in constant daily use," the bishop assured me with justifiable satisfaction; and certainly it was so used during our visit.

On Sunday morning both Bishop Roots and I mistook seven for eight o'clock and arrived in the chapel more than an hour too soon for his celebration of the Holy Communion. In the afternoon we all went to the university outside the south gate of the city for the baccalaureate sermon which I had been asked to preach.

Monday, the Feast of St. John Baptist, was the seventh anniversary of Bishop Mowll's consecration. After breakfast we all went to the university for the graduating exercises, after which the president conducted us all over the

magnificent compound, 160 acres in extent.

I must say a few words about the university as it appeared to me. I was very glad to visit it because it was established on what seemed to me very sound lines as a union Christian institution. At one time it seemed likely that the Tsinan University in Shantung would follow suit, but the S.P.G. hostel there is the only mission hostel which has come into being, and I am not sure that its existence is not regretted. At Chengtu, the Canadian mission, two American missions, the Friends, and the C.M.S. each have their own hostels and abundant liberty in other ways. As far as I could discover there is a wonderful degree of real unity of spirit at Chengtu, due in a large measure to the personality of the president. The university, of course, is very small in numbers at present, and there is as at St. John's, Shanghai, and formerly at Boone University, Wuchang, a large middle school on the same campus which seems to feed the university. But there is much to be said for being content to grow slowly, and I do not think Chengtu will regret its modesty and self-restraint. It is worth noting in this connection that the graduation ceremonies in which we participated were the first in which there were women graduates, and their appearance was very warmly greeted by their more numerous fellow-students of the other sex.

On leaving the city gates of Chengtu we had only some thirteen miles to go, but they were quite far enough. The rains we had rejoiced in, hoping that they were benefitting the dry fields, had made the clay roads a good deal worse than we

THE SPIRIT OF MISSIONS



BISHOPS SONG AND ROOTS

The new Assistant Bishop of Western China with the chairman of the Chinese House of Bishops, immediately after the former's consecration

had expected, and the sight of rickshaws trying to drag their miserable way through the sticky mud was peculiarly exasperating. Our own bearers fared better, and I managed to sit it out in my chair, sooner than risk losing my footing in the clay. Bishop Mowll caught up with us in time for tea, and we three with Mr. Song reached Sintu, our stopping place, in very good time. There Mr. Song took us to see the Public Park, which is one of the glories of that part of Szechuan, as it has what must be an unrivalled belt of cassia trees, grown to a great size and encircling the whole park. The next day we left the direct road in order to visit another C.M.S. station at Tehyang where we slept, and the next day a short stage along a good road brought us to our destination, Mienchu. Outside Mienchu we were given tea in a fine temple which has now been converted into a tea-house. Then we went to the C.M.S. compound inside which St. Thomas' Church was to be the scene of the consecration.

The one disappointment of our whole

month in Szechuan occurred on St. Peter's day at Mienchu, where the large party which took a chance on motoring over from Chengtu in the morning failed to arrive in time for the consecration service which was fixed for ten o'clock, but was delayed as long as possible on the chance of the motor-party's arrival. The church was well filled. The *Veni Creator* was again sung to its own tune; I preached the sermon, somewhat on the lines of my sermon at Paoning, and there was a goodly number of communicants.

Our Mienchu visit was brought to a close all too soon on Monday morning with the inevitable photograph of the five bishops, followed by an early breakfast at the hospital, after which we bade farewell to Bishop Mowll and our kind hosts, and started on the penultimate stage of our journey, with no less than nine of the bearers or porters who had brought us from Wanh sien a month before. To crown all, Mrs. Mowll discovered a special reason for going in person to Mienchow, and we enjoyed the pleasure of her company for the next two days as well as of her help and care in establishing ourselves on our boat at Mienchow.

This, the last stage of our travels, falls into two parts, the first, the two days road journey to Mienchow, ending at the last C.M.S. station at which we were privileged to stay, and where I had the pleasure of baptizing two Chinese babies. It was sad indeed to think how this station has suffered from military occupation. The beautifully situated boys' school is still occupied and there seems at this moment no chance for recovery. The church compound is also occupied, though access to and the use of the church itself is allowed; the foreign clergyman's residence is also occupied, and though the ladies' house has been returned, there has been very great loss of personal belongings.

The second part of this last journey was the boat trip from Mienchow to Chungking. We owed much no doubt to the careful choice of boat, the provision of a capable servant and of many good things to eat. But we have owed almost more to two wholly unexpected and almost unnatural causes; the weather we

JOURNEYINGS IN THE FAR INTERIOR OF CHINA

have enjoyed, and the freedom from insect life. Houseboat life is monotonous to write about, but I must record the warm welcome we received at Tungchuan our first night and the extraordinary beauty of much of the scenery. Owing to the dry season the water was low, and beautifully clear, and one of our very few regrets was that, doubtless owing to old age, we did not bathe!

As I am writing this on board, my impressions of our boat journey are fresh, but they will assuredly remain as a happy ending to a tour which has been in almost every respect an unmixed joy. We have come down from Mienchow with reasonable speed, eight days were specified in our boat-contract and we shall take about seven and a half. We have made the journey in the month of July, found a use for a blanket at night, and our days have as a rule been cool and fine; we have dispensed with a mosquito-net quite as often as we have needed it, because there have been hardly any mosquitoes; a fly-swat has quite successfully kept the flies from

being troublesome, and of the usual concomitants of houseboat life, at least as we know it elsewhere, cockroaches and unmentionables, there have not been a sign! Even as I write, these things seem almost incredible, and yet they are true. They almost seem part of the excellent arrangements so carefully made for us all through our journeyings in Szechuan.

And so our journey ends. Steamers will carry us down river, and in due course we shall be again at home. But in another sense our journey is by no means ended. We dare to hope that the accomplishment of our purpose in this journey will bear yet more substantial fruit in the Diocese of Western China and the Province of Szechuan. To have consecrated to the episcopate two such men as Bishop Ku and Bishop Song, men differing so widely in upbringing, in gifts, and in age, and yet so wholly at one in their devotion to their work and their loyalty to God's Church is to have done something for which to thank God, whether we regard its immediate effect or its more distant



NEW ASSISTANT CHINESE BISHOPS WITH THEIR CONSECRATORS
The consecrators are (standing, left to right), Bishop Roots of Hankow, Bishop Moull of Western China, and Bishop Norris of North China. The new Bishops (seated) are the Right Rev. C. T. Song and the Right Rev. H. L. Ku

THE SPIRIT OF MISSIONS



A VILLAGE IN WESTERN CHINA

A typical Chinese village in the far interior of Szechuan. Note the wheelbarrow and the headgear of the Chinese villager

consequences. No one could take the journey we have taken without a truer realization of the burden Bishop Cassels bore so long and so courageously and which he called Bishop Mowll to help him bear at the end, the burden which Bishop Mowll so bravely shouldered on the death of Bishop Cassels and which henceforth he in his turn will share with his two assistant bishops. That is an immediate gain, but the fact that those assistant bishops are both of them Chinese justifies us in anticipating greater, wider gains hereafter. These it would be presumptuous to attempt to define now, but as when a child is born there is the immediate joy of its parents and a no less real though indefinable satisfaction in the thought of what that child may live to be and do in years to come, even so it is with us today as we think of the consecration of these bishops, and give thanks to the good God Who overruled our journeyings and brought them to a successful issue.

And then too, whatever may be in the minds of our brethren in Szechuan, we cannot help feeling that we have gained a very great deal from our visit to western China; not only the joy of coming face to face with such glorious scenery or the pleasure of having one's eyes opened to new things, the mountain paths, the water wheels, the tea-shops, the graceful architecture, the still more graceful trees, but the pleasure of making friends with many whose names only have been familiar hitherto, of seeing their courage under trial, their patience and their enterprise, of marking the closeness of their walk with God, the sincerity and faith which underlies their prayers.

For this too we thank God, but as we recall it we cannot but recall our debt to these same friends, from Bishop and Mrs. Mowll down to those whom we met but for a moment, from Bishops Ku and Song down to the very bearers and porters who helped and cheered us on our way.

Third Student Lenten Fund to Help China

Church students in American colleges plan to devote Lenten fund to provide instructors and scholarships for St. John's Medical School

By Martin Firth

Senior, Hobart College, Geneva, New York, and Chairman, Student Lenten Fund

THERE IS NO SITUATION in human experience with more sheer tragedy in it than that of a man with a great vision in the presence of a pressing need who, because of financial embarrassment is unable to accomplish anything. Today, such a picture with all its pathos and tragedy is before us at St. John's Medical School, Shanghai. Situated as it is in the heart of one of the most populous districts in China, it need not preach the need of the work to its students. The need lies everywhere, before and around them, in fact almost engulfs them, for St. Luke's Hospital, from which the Medical School originally sprang is now their laboratory. Every day before the students' eyes passes a never ending stream of crippled, blind and deformed men and women. Could that parade of mental and physical wrecks but pass down Broadway once; appear on Michigan Boulevard for a few minutes; or be seen on our campuses, we might awake to what misery, pain and suffering really mean. But we are far away, real discomfort rarely touches our lives; we

live in complete security. So well cared for are we that to a starving China's cry of: "We have no bread"; we might easily answer with Marie Antoinette: "Why not eat cake?" We do not understand; we cannot, no matter how much we may feel the whiplash of pain that cuts at the heart of Dr. Josiah A. McCracken, or any other medical missionary, each time he enters a ward crowded with maimed and broken men.

Here in the United States, if sickness develops, we have only to reach for a telephone, call a well trained physician, and a specialist in our particular difficulty is on the way. However, in the United States there are one hundred and forty thousand doctors for one hundred and twenty million people while in China there are but about one thousand western trained physicians for four hundred million. Even to think of it is overwhelming. Here we have one doctor for every thousand persons; in China each physician trained in western medicine has four hundred thousand potential patients. The need is for a sweeping

THIS FUND was begun in 1927 by Edward Welles, then a senior at Princeton, to express the loyalty of Church students in college to the Mission of the Church. The first year, it amounted to \$300, which was given to the Missionary District of Arizona for its work at the State University.

In 1928, the University of Iowa, where the Rev. Harry Longley is Chaplain, led in the raising of \$1,000 which was given by the students to the Missionary District of South Dakota for its work under the Rev. Carter Harrison at the State College, and the Rev. Russell Hubbard at the University of South Dakota.

This year, Hobart College is in charge of the Fund; with the Texas Student Council having special responsibility for the Southwest. Martin Firth is the Chairman of the Committee, with the Rev. Irving McGrew, Chaplain of Hobart, as adviser.

The goal is \$5,000 for the St. John's Medical School, Shanghai.

THE SPIRIT OF MISSIONS



A MEDICAL CLASS RECEIVES BEDSIDE INSTRUCTION

The professors of St. John's Medical School are all on the staff of St. Luke's Hospital. Dr. McCracken is giving the students an opportunity to learn from actual cases

educational campaign of the Chinese people which can be done only by the training of many Chinese doctors in western medical science. In order to train doctors there must be men to teach them. Given the teachers they must have equipment and financial backing in order to work efficiently.

There quite definitely is the need of China. What is being done to meet that need?

The medical schools of China send into the field each year approximately one hundred doctors while the situation calls literally for thousands. Of these one hundred about one-half are trained by small under-staffed institutions such as St. John's Medical School.

Since Dr. H. W. Boone, fifty years ago, drew about him a small group of men and laid the foundation for St. John's, it has kept open its doors in an unequal struggle for existence, sending out each year physicians who have become leaders in China's war on disease. Dr. F. C. Yen, formerly Dean of the Medical School maintained by Yale University at Changsha and now Dean of one of the first government medical schools was graduated from St. John's. Dr. L. S. Woo, a pioneer in awakening the nation to the

need of public health work and Dr. E. S. Tyau, the present Dean of St. John's, are also graduates. The work perpetuates itself in more than one sense as another alumnus, Dr. W. S. New in private practice at St. Luke's Hospital gives all his skill to aid suffering countrymen. So the roll goes on and the files show us over one hundred graduates who are giving their lives in active work as medical practitioners.

The amount given each year for the upkeep of St. John's, by us at home is made up every day by those men "bringing the peace of God" to weary bodies and torn spirits. Their service is too great to be measured in money, we can but think of it in terms of love.

At present, St. John's is the only Christian institution in eastern China giving medical training to men and the only one in eastern China offering an opportunity to study medicine through the medium of the English language. This year it expects to graduate approximately twenty-five men; and there are in St. John's University sixty-seven men who are doing pre-medical work. Fifteen or twenty of these are looking forward to entering the Medical School next September, but the teaching staff is inadequate and the

SANTIAGO LOMA WELCOMES BISHOP CREIGHTON

school is without funds to furnish additional teachers. Worse than that, things reached such a crisis last August that the President of the University cabled the Department of Missions that unless five thousand dollars was raised immediately the school must close its doors forever. (See August SPIRIT OF MISSIONS, page 503.) Enough money was raised to keep it going then, but it is still tragically in need of help. They must have more teachers if they are to continue to send well trained Christian doctors into the field.

"Well trained Christian doctors." There can be no happier phrase to a broken and revolution-torn China. Just as in every other realm of the Kingdom, there is a pressing need in China for doctors of souls. But here are the men who dream of mending spiritual fractures even while they patch broken bones; who look forward to building healthy bodies, who carry the Gospel of Peace in their hearts and their medicine kits in their hands. The light of Science going forward with the Light of Christ. There

can be no greater vision. Livingston caught the spirit of it when he said, "God the Father had One Son and He was a Medical Missionary." A great vision but possible only if we give our support.

This year the Student Lenten Offering is to be given to St. John's Medical School. Two thousand dollars means we can give them a much needed teacher in chemistry or anatomy. Four thousand means that we can give them both. Each additional three hundred means a scholarship for the Medical School, another "well trained Christian doctor" joining the battle line. We do not have to be experts in advanced mathematics to realize that with 30,690 Episcopal students in the country the amount that each one must give in order to send even as much as five thousand dollars to St. John's will not seriously embarrass us. The men are there eager to work. The equipment is there ready to be used. The need is overwhelming. The hands of the students of St. John's are shackled but it is within our power to free their chains with our Student Lenten Gift.

Santiago Loma Welcomes Bishop Creighton

WHEN BISHOP CREIGHTON visited Santiago Loma to lay the cornerstone for a new church building, he was greeted with this address of welcome:

"My Lord Bishop, dignified wife Senora Creighton, respectable and well loved Presbyter, very kind friends. On this occasion great is my animation at the joy of addressing you, to indicate to you, in my name and in the name of this congregation, how much we appreciate seeing you in the midst of us and to address these very plain words to you, which are nevertheless very sincere.

"My Lord Bishop. There is no doubt whatever that God is always with us, and at all times hears our prayers. A year and a half ago, when we were all united here in this place, we asked the Creator to grant that He would allow us to meet again soon. This has come to pass. Those comforting words which you always say to us on every visit are the true

food of our spirits and they follow us through our Christian lives. Very few are the chosen men of God who preach the Gospel, they are blessed by God and always will be. We disappear from this life, our generations remain but the good works, and the good name of our pastors who are always guarding their fold and who are all the time spiritually with Him, shall never disappear.

"Senora Creighton. This is your first visit here, and even though it is of short duration, all the congregation, with great respect and estimation receive you into their arms as well as Bishop Creighton, because you are but one person before God and before the world; you will diligently persevere for the Holy and Religious Cause which we follow. Our prayers once again ascend to Heaven to grant that we may again meet you both next time; be assured that we will always receive you with the greatest of pleasure."

Newcomers in the Mission Field Abroad

From Massachusetts to Oregon have gone men
and women of many and divers talents to
proclaim the Gospel in foreign lands



ALICE LEEKLEY
Honolulu



ROBERT ETHAN MERRY
Honolulu



MARY MARGARET ROTHROCK
Porto Rico

DURING THE YEAR just closed the Department of Missions was able to appoint workers, priests and laymen, men and women, to practically every field in which the Church is laboring, Alaska, China, Japan, Mexico, Cuba, Haiti, Porto Rico, the Philippine Islands, the Hawaiian Islands and Liberia. In this issue and in subsequent ones we hope to introduce these new representatives of the Church abroad to our readers.

To MEXICO has gone MISS MARTHA C. BOYNTON as *directora* of Hooker School. She is not a stranger to the school as for the past few years she has assisted the former *directoras* in various capacities.

The former *directora* of Hooker School, MISS DOROTHEA JEAN MCBRIDE, who had to leave Mexico City because of the altitude, has been appointed principal of St. John's School, San Juan, PORTO RICO. Miss McBride was born in Burton, Michigan, and received her education there and at the University of Wisconsin, from which she graduated with an A.B. degree. She has a California State Teachers' certificate and has had teaching experience in the boarding school of Hilo, T. H., and at the Sawtelle School. There have also gone to Porto Rico, Miss Frances Mary Nutting, as secretary to Bishop Colmore and Miss Mary Margaret Rothrock as a teacher in Mayaguez. Miss Nutting was born in Birmingham, England, educated in Walkertown, Ontario, and has worked in Florida. At the time of her appointment, she was a communicant of St. Barnabas' Church, DeLand, Florida. Miss Rothrock is a native of Lockhaven, Pennsylvania. She received her education there and in Alabama, receiving her teacher training in the latter state at the Jacksonville Normal School. The holder of a professional Class A teaching certificate, she has taught in the public schools of Anniston, Alabama. She has taken an active part in the life of Grace Church.

JAPAN has rejoiced in the appointment of a doctor, FRANK MEREDITH JONES, M.D., to serve on the staff of St. Barnabas' Hospital, Osaka. A Canadian, born in Victoria, British Columbia, he is a graduate of McGill University and has served internships in Royal Victoria Hospital, Montreal, and Johns Hopkins Hospital, Baltimore. He was also on the faculty of Johns Hopkins Medical School in the Pediatrics Department. One of Dr. Jones' nurses will be the newly appointed Miss FRANCES EDITH JEAN. A graduate of the Central High

NEWCOMERS IN THE MISSION FIELD ABROAD

School, Harrisburg, Pennsylvania, she received her preparatory nursing training at St. Mary's Free Hospital for Children, New York City. Since graduating she has done public health and general hospital work in and around New York City, having at various times served St. Luke's Hospital and the Henry Street Settlement, New York. She has also done special work in public health nursing at Teachers' College, Columbia University. Much of this work was done with the specific intention of preparing herself for nursing abroad. Another nurse is MISS GRACE LEONE REID who has gone to St. Luke's Hospital, Tokyo, where she will be connected with the College of Nursing. A native of DeGroff, Ohio, she received her nurse's training at Lake View Hospital, Danville, Illinois, and has done post-graduate work at Boston Floating Hospital for Children. At the time of her appointment she was supervisor at the Strong Memorial Hospital, Rochester, New York. Other newcomers to Japan include MISS EMMA N. JOHNSON and MISS GRACE EVELYN MAY STAPLE, graduates of the University of Nebraska. Miss Johnson has been appointed to the teaching staff of St. Margaret's School, Tokyo, as a teacher of music. Miss Staple is also a teacher. Although both girls were active in the life of the University parish, Lincoln, Nebraska, at the time of their appointment, Miss Johnson is a native of Rawlins, Wyoming, while Miss Staple comes from Lead, South Dakota.

Three new workers, MISS EDWINA FRANCES WHITE, MISS FRANCES HELEN HEIST, and MISS ALICE JEANETTE LEEKLEY have gone to St. Andrew's Priory, HONOLULU. Miss White, who will teach music at the Priory, is a native of Missouri but has more recently lived in California and North Carolina. For the past four years she has been head of the piano department of the Flora MacDonald College, Red Springs, North Carolina. Miss Heist is from Utah and holds a B.S. degree from the University of Utah and a Utah State teachers' certificate, while Miss Leekley is an Oregonian having been born and reared in Portland. She holds an Oregon life teaching certificate and for the past five years has taught primary grades in the Oregon schools. From Massachusetts has gone forth a layman, ROBERT ETHAN MERRY, a recent graduate of Harvard, to teach in Iolani School, Honolulu.

There is always considerable interest in second generation missionaries such as is MISS ANN CATHERINE SHERMAN, daughter of the Rev. Arthur Sherman, D.D., President of Boone University, Hankow, China. Miss Sherman, appointed to teach in CHINA, was born in Hankow and received her early education in the American schools in Kuling and Shanghai. She is a graduate of William Smith College, Geneva, New York, and is anxious to carry on educational work in China with which her family has been identified for so many years. *To be continued.*



ANN CATHERINE SHERMAN
China



FRANCES EDITH JEAN
Japan



GRACE LEONE REID
Japan



GRACE E. M. STAPLE
Japan

SANCTUARY

AND if anyone ever asks you why we send missionaries to Africa or China or Japan, if anyone says, "What have we got in our religion that they have not in theirs?" we have an answer. They have altars; they have temples; they have prayers; they have fasts and feasts; they have priests; they have meditations; they have holy men and women; but THEY HAVE NOT JESUS CHRIST.

—George Craig Stewart.

THY KINGDOM COME, THY WILL BE DONE*

LET US PRAY for the accomplishment of God's will and purpose throughout the world.

Thy will be done, on earth as it is in heaven.

Let us pray for increased power and vision to the Church, that through us the will of God may be fulfilled.

Thy will be done, on earth as it is in heaven.

Let us pray for the younger Churches overseas as they seek to win for Christ the nations in which they are set.

Thy will be done, on earth as it is in heaven.

Let us pray for all societies engaged in carrying the Gospel to those who know it not.

Thy will be done, on earth as it is in heaven.

Let us pray for the growth of the spirit of reconciliation and fellowship, that the will of God for man may be realized in the affairs of this world.

Thy will be done, on earth as it is in heaven.

Let us pray for greater mutual respect and trust in our dealings with one another, and for greater love of beauty and active purity in all the associations of daily life.

Thy will be done, on earth as it is in heaven.

Let us pray for the reunion of the Church, that the Spirit of our Lord may be manifest to the world.

Thy will be done, on earth as it is in heaven.



FOR SOCIAL JUSTICE

Suggested for use on the third Sunday after Epiphany

ALMIGHTY GOD, Who hast created man in Thine own image; Grant us grace fearlessly to contend against evil, and to make no peace with oppression; and, that we may reverently use our freedom, help us to employ it in the maintenance of justice among men and nations, to the glory of Thy Holy Name; through Jesus Christ, our Lord. Amen.

*From The World-Wide Prayer, by Vernon F. Storr.

The National Council

The National Council meets regularly four times a year. Its work is conducted and promoted through the Departments of Missions and Church Extension, Religious Education, Christian Social Service, Finance, Publicity and Field, the Woman's Auxiliary, the American Church Institute for Negroes, and Cooperating Agencies. Under the Departments there are Divisions, Bureaus and Commissions.

All communications for the Council or for any Department, Auxiliary, Division, Bureau, Commission or officer should be addressed to the Church Missions House, 281 Fourth Ave., New York, N. Y.

All remittances should be payable to Lewis B. Franklin, Treasurer.

Department of Missions and Church Extension

JOHN W. WOOD, D.C.L., *Executive Secretary*

Across the Secretary's Desk

PERHAPS IT WAS PRIDE in the achievement of all the Departments that led me to think that the Annual Report of the National Council for 1928 was rather a creditable volume. As usual, pride went before a fall. Bishop Creighton, in acknowledging the copies of the report sent to him, said:

"I think the Mexican authorities feel that they are not much good as they only charged two centavos duty."

Only one good American cent duty—in a land of higher tariff! The Bishop then soothes my wounded feelings by stating:

"They will be of deep interest to me and to those to whom I expect to distribute them."



ONE OF THE MEMBERS of the teaching staff at Iolani School, Honolulu, recently completed a three year term of service. She writes to thank the Department of Missions for the opportunity of service in such a mission station:

"I have been told by teachers from other schools in Honolulu that they can usually spot an Iolani boy if he happens to leave us and go to them. They say he always seems to be finer and more poised than the average who has not had the Christian training. Things like that make us sure that we are accomplishing something.

"People are always asking me of Honolulu, the school and people in the islands. I find

many opportunities to boom Iolani, and the other work of the Church there. Honolulu may be small when compared with China and some other places; nevertheless, the melting pot there certainly has its needs."



CHRIST SCHOOL, Arden, North Carolina, is one of the institutions that is going to benefit by the Woman's Auxiliary Corporate Gift of 1929. The promised ten thousand dollars which has now been given will provide a new dormitory, much needed to enlarge the accommodations for the 109 boys who are boarding pupils. Of these, sixty-seven come from the southern mountain region; thirty-eight of the sixty-seven from the Diocese of Western North Carolina; twenty-nine others from the Carolina dioceses not in the mountains, and thirteen come from six southern dioceses.



ST. ANDREW'S HOSPITAL, Wusih, China, has been fighting an epidemic of meningitis in the city and the neighborhood. In a single month it treated one hundred cases of this terrible disease.

"We have been fortunate," says Dr. Claude M. Lee, "in securing an adequate supply of serum. That it is effective is shown by the percentage of recovery in cases treated early. In our clinic about eighty-five percent of those treated before the third day of the disease have recovered.

"Dr. Y. L. Shih, who has been in charge of all these cases, has become very expert in the delicate operation of lumbar puncture, which is necessary before the serum can be injected. Also he has been disturbed almost every night for weeks to give emergency treatment.

"Through the kindness of Mr. P. Y. Yang, St. Andrew's has received a gift of one thousand dollars. This is for certain new buildings we

THE SPIRIT OF MISSIONS

are planning and is from several different factory owners and business men of this city. It is impossible to say how much this local support means to us and we are truly thankful for it."

During this same month St. Andrew's treated 2,278 patients in its wards and dispensary. Of this number 1,562 paid nothing. The cash receipts were \$2,563 Mex.



ABOUT A YEAR AGO through the Woman's Auxiliary of the Diocese of New York, a gift of five thousand dollars was made towards the building of a new church in Morioka in the Diocese of Tohoku, Japan. From the undesignated legacies an additional five thousand dollars was supplied. The Church Building Fund Commission generously added another one thousand dollars. Thus, with the amount that the Morioka people could give themselves, the building fund was completed.

Bishop Binsted recently visited Morioka to inspect the new building. He writes:

"It is coming along splendidly and is going to be a really beautiful little church. It will be consecrated Sunday, December 15. Bishop Naide is coming from Osaka to preach the sermon and to hold a mission and we hope that Bishop McKim will be able to be with us.

"Mr. Murakami told me that a mid-wife (not a member of the Church) paid him a call the other day and said that she appreciated what the new building would mean to the people of the city and wished to make a small thank offering for the building fund. When she departed they discovered she had left a gift of one hundred yen, about two months' salary.

"A physician in the town, seeing the good work which Mr. Murakami is doing has offered us a very good building in the slum section of the town for work among the poor. Not only has he offered it rent free, but will put it in repair for us and help to maintain any work we propose to do in it besides giving free medical care to any of the poor we may wish to send to him. It is a great offer but I am afraid for lack of funds we will not be able to take advantage of it."

ONE OF MY CLERICAL friends in China says in a recent letter:

"As I look over the general situation in the mission, I shudder. We are not getting any new recruits, either clerical or lay, and the majority of the American clergy are well advanced in years. Are there no new people available for China? Other missions seem to be getting recruits, why not we? Can't you do something for us? The China Inland Mission is calling for two hundred new workers, who pledge themselves to come out under conditions that put us to shame, and, I'm told, they are not having great difficulty in getting applicants. Have the luxuriousness and comforts of our colleges and universities at home affected our young Church people to such an extent that they have become too soft to be willing to endure a little hardship for Christ and His Kingdom? It almost seems so, yet I can hardly believe it is so."



DURING DR. TEUSLER's stay in the United States on behalf of St. Luke's Hospital, Tokyo, he was able to enlist the help of Dr. Frank M. Jones of McGill University and Johns Hopkins Medical School, to be the vice-director of our St. Barnabas' Hospital in Osaka.

Dr. Jones arrived in October and writes of the happy impression he has received from the hospital and all the arrangements made for the comfort of himself and Mrs. Jones.

"I was very agreeably surprised," he says, "to find the hospital so modern and so well equipped. The nursing end of it is splendid. Miss Anna S. Van Kirk and Miss Frances Edith Jean are most efficient and valuable members of the staff.

"We are running a health center in one of the districts here, also a well baby clinic in the hospital. These are growing rapidly and are well run. We are also doing a good deal of house to house visiting in that connection. In the very near future, we plan to have a nurse visit for the purpose of increasing our maternity work. I am visiting as many Japanese doctors in their hospitals as possible and by that method of procedure hope to make the hospital better known. I am also meeting the foreign doctors in Kobe and hope to have a few cases referred here. I feel that the progress will be slow, but

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see no reason why we should not go right ahead and make a success of it."

MEETING OF THE DEPARTMENT

AT ITS MEETING on December 10, the Department of Missions learned with regret that military operations in the neighborhood of Nanking had led the American Consul to advise the evacuation of women and children to Shanghai. Accordingly Mrs. John G. Magee with three children, Mrs. F. C. Brown and Miss Louise Hammond were reported as having arrived at Shanghai, while Mr. Magee and Mr. Brown remained in Nanking. On the upper river, in spite of fighting in the Hankow and Ichang areas, it has been possible for missionaries to remain at their posts.

The Department sent its congratulations to Bishop Graves, Dr. Pott, the faculty, alumni and students of St. John's University, upon the fiftieth anniversary of the institution.

Provision was made for the continuance of an interesting experiment in rural work in the Diocese of Easton.

Through the income of the legacies of George and Emily Platt, much needed aid was extended to the dioceses of Montana, Nebraska and Oregon.

An emergency situation at Pachuca, Mexico, was cared for by means of an advance to enable Bishop Creighton and the congregation to secure title to property. The congregation will later refund the amount.

Bishop Colmore called attention to the fact that no repairs had been made on any of the property in the Virgin Islands since 1917 when ecclesiastical jurisdiction was transferred to the Church in the United States. Steps were taken to meet the situation in part and the officers were instructed to submit further plans. At least sixteen thousand dollars will be needed eventually.

The educational situation in China has recently been further complicated by additional regulations among others, those requiring private schools to give military training to students, under the direction of officers appointed by the government

and paid by the school, regulations prohibiting any religious ceremonies in elementary schools and regulations fixing maximum fees that private schools may charge.

The city of Nanking, having given notice of its intention to confiscate a strip of property in front of St. Paul's Church compound for the purpose of street-widening, with no compensation, Bishop Graves was authorized to meet the expense of tearing down and rebuilding the compound wall.

Missionaries in the dioceses of Anking and Shanghai who lost practically all their household effects in 1927, have received nothing in the way of reparations. The officers were instructed to make a report on the matter with some plan for reimbursement of missionaries from Church funds, as it is evident that nothing can be expected from Chinese sources beyond the relatively small amount which the Nanking government has agreed eventually to provide for missionaries who suffered from the looting of March 24th, 1927.

Arrangements were made for the Department to participate in an effort now being made by the missionary and colonization societies interested in Liberia, for the control of the yellow fever situation.

Bishop McKim was authorized to use special funds, accumulated through a period of years for the benefit of the Shinko (True Light) Church in Tokyo, for the replacement of the church destroyed in the fire of 1923 and for the endowment of the work which has been carried on for many years by the Rev. Y. Sugiura.

Arrangements were made for participation in the annual meetings of the Home Missions Council and Foreign Missions Conference in January 1930, and in the Home Missions Congress to be held in December, 1930.

The following appointments were made to fill vacancies:

NEW MEXICO—Miss Eleanor C. Jones,
Nurse

Miss Thelma K. Kelm, *Nurse*

SOUTHERN VIRGINIA—Mrs. Octavia T.
Shippen, *Nurse*

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SOUTH DAKOTA—Miss Edith H. Wicks,
Secretary of Religious Education
Sister Alice A. Horner, *Church Army*
LIBERIA—Miss Susan S. Mitchell
SHANGHAI—Miss Ruby J. Davis (labora-
tory technician).

Miss Florence Clarkson was reap-
pointed as missionary to the Philippines.

The Department learned with satisfac-
tion that the Community of St. Mary had
been able to secure Miss Pamela Wragg
to take over temporarily some of the work
at Sagada, Philippine Islands, formerly
done by Sisters Patricia and Brigit whose
tragic deaths by accidental poisoning, oc-
curred last spring. The Community as-
sumes responsibility for Miss Wragg's
salary while the Department agreed to
provide her travel.

Arrivals and Sailings of Missionaries

CHINA—KULING SCHOOL

Miss Cornelia M. Richardson arrived in
Shanghai, December 9.

DOMINICAN REPUBLIC

The Rev. and Mrs. A. H. Beer, returning
after furlough, sailed from New York, Novem-
ber 14.

JAPAN—KYOTO

The Rev. and Mrs. James J. Chapman, re-
turning to the field after furlough, via Europe,
sailed from New York with their two youngest
children, December 7.

PANAMA CANAL ZONE

The Rev. E. J. Cooper sailed from Colon,
November 10, and arrived in New York, No-
vember 18. Returning, he sailed from New
York, November 25.

PHILIPPINE ISLANDS

The Rev. Arthur H. Richardson, returning
home via Europe, sailed from Manila, Novem-
ber 2.

PORTO RICO

The Right Rev. C. B. Colmore, D.D., sailed
from New York for the field, November 21.

The Rev. Esteban Reus-Garcia sailed from
New York for the field, November 28.

Deaconess Hilda Dieterly sailed from New
York to take up work in San Juan, Novem-
ber 14.

VIRGIN ISLANDS

Mother Rose Anne and Sister Jeannette of
the Order of St. Anne, returning to the field
after leave, sailed from New York, November
21, accompanied by Mother Angela, Sister
Augusta and Sister Rosa.

Religious Education

THE REV. JOHN W. SUTER, JR.,
Executive Secretary

GENERAL OR SPECIFIC?

BE MORE GENERAL!" This cry has
reached the ears of the Department
of Religious Education more than once.
Especially in the matter of guidance for
the curriculum of religious education in
the local parish. What seems to be
wanted is a general or blanket description
of the ideal curriculum or, better still, a
three-foot shelf of textbooks which can be
packed in a box, delivered at the rectory
door, and distributed to the teachers the
next morning. The underlying assump-
tion is that the same box of books would
do for all or nearly all the parishes or
missions in our ninety-three dioceses and
districts.

Our Department, on the other hand,
has insisted upon being specific instead
of general. We have asked each separate
congregation to submit to us a realistic
description of its own personnel, grade by
grade and group by group, both young
and old. We have also asked for certain
data regarding the ecclesiastical tradition
and personal background of the people to
be educated, and something also of the
desires of the rector in regard to his peo-
ple. On the basis of such particulars we
prescribe what seems to us to be needed
for each case.

This is what we mean when we say that
as guides to parish curriculum-making we
are specific instead of general. It is an-
other way of saying that our advice is
concrete instead of vague. Yet there is
one point at which we can be charged
with a certain kind of vagueness. When
we are asked the question, "What mate-
rials do you recommend?" or "What cur-
riculum do you advocate?" our immediate
reply is, "That depends." Now obviously
the sentence "That depends" is vague.
Naturally, since a vague question can re-
ceive only a vague answer, a general
question only a general answer. As soon,
however, as the questioner becomes spe-

cific we become specific too. Tell us what particular parish situation you are interested in and we will tell you what particular curriculum materials we recommend for that situation.

If you who read this article are a rector, or if, as an assistant, either clerical or lay, you have some responsibility for the religious educational curriculum of some parish or mission, I suggest that as soon as possible you read the article, *Curriculum-Building in Your Parish*, by Frances R. Edwards, which begins on page thirteen in the Autumn 1929 number of *Findings in Religious Education*. Near the close of this article Miss Edwards says that there are five things which you can do:

"(1) Make for your school a schedule showing the center-of-interest for each grade. This will be a simple statement of the central theme for each year, as for example: Fourth Grade, *The Missionary Work of the Church*; Fifth Grade, *The Church's Prayer Book*; Sixth Grade, *Hebrew Followers of God*. There may be many shifts in books and methods, but the schedule of centers-of-interest will be followed consistently, year after year, so that you may be sure that the pupils of the school will cover all that is desired for them in their Christian education. With such a schedule it is possible to use books from different publishers or systems without bringing about a chaotic condition, for each grade's stated center-of-interest, the given theme, will remain permanent.

"(2) Help your teachers to observe and study the religious life of their children. In this connection some such book as *Childhood and Character*, by Hugh Hartshorne (Pilgrim Press, \$2.00) may be followed.

"(3) Help your teachers to make a study of local social and civic conditions that afford opportunity for coöperative classwork or present problems to be interpreted in the light of Christian religion. No one from outside can do this for a parish.

"(4) Help your teachers to carry on some reading and study of developments in religious and secular education. Re-

Read a Book

**Eugene Stock: A Biographical Study of Georgiana A. Gollock.* (London, C.M.S. 1929.)

**Religion Lends a Hand* by James Myers. (New York, Harpers, 1929) \$1.50.

**A Brief Sketch of the Church of England* by the Right Rev. G. K. A. Bell, Bishop of Chichester. (Milwaukee, Morehouse, 1929) \$1.60.

*Obtainable from The Lending Library of the Church Missions House, 281 Fourth Avenue, New York, N. Y. Books are loaned for two weeks each. The only expense to the borrower is the payment of postage both ways.

Books may usually be secured either from your local book store or from the publishers, but The Book Store, 281 Fourth Avenue, New York, N. Y., will be glad to secure copies at the prices noted. The Book Store, however, cannot undertake to send books on approval. Remittance should accompany all orders.

search Bulletin No. 5 of the International Council of Religious Education, *A Curriculum of Religious Education*, offers a starting-point. *An Elementary School Curriculum*, by the staff of the Lincoln School in New York City, may be borrowed from many public school libraries.

"(5) You and your teachers can discuss together problems of religious and social trends. Is it not right that we who are teachers in a parish school should look to our rectors as guides who will interpret, in everyday, understandable English, the doctrines of the Church; for help in a scientific approach to the Bible; for leadership in thinking about the application of Christian principles to the situations we face in the world we live in?

"These five steps can be taken in every parish where there are two or three who are concerned about adventuring with the children and young people along the Way of the Christian life. And where two or three are gathered together the Holy Spirit will surely guide them into a deeper knowledge of God's purposes as revealed through our Lord Jesus Christ, and will strengthen them with might in the inner man as they give themselves to Him for His work. The way of curriculum-building is difficult enough to be worth undertaking!"

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Adult Division

THE REV. T. R. LUDLOW, D.D., *Secretary*

THE *Leaders' Packet on the World Mission of Christianity* (price 25 cents) is now ready. This packet which is designed to take the place of the usual suggestions to leaders contains:

An Investigation on the World Mission of Christianity—How to conduct it in your parish.

Intercession for the World Mission of Christianity.

Opinion Tests on World Missions.

The Christian Message and the World Mission.

The New Christian Adventure.

An Investigation on the World Mission of Christianity—How to conduct it in your parish, is a small thirty-two page pamphlet giving hints to the leader (or prospective leader) of any group which wishes to examine for itself those vital issues facing the Church today in the realm of religious education, evangelism, industrialism, rural life and race relations. It is indispensable to anyone who wishes to conduct a far-seeing parochial educational enterprise that will captivate the imagination and earnest coöperation of every member of the parish, men and women alike.

The other items in the packet are samples of useful supplementary materials which are available. Those who used the *Intercession on Africa* will welcome the new *Intercession for the World Mission of Christianity*, (Price 2 cents each or \$1.00 per hundred). *The Opinion Tests* are suggested for use in connection with the various sessions of the investigation, (Price 4 cents each, 25 cents for 10, 50 cents for 25).

All of the materials listed here may be obtained from The Book Store, Church Missions House, 281 Fourth Avenue, New York, at the prices noted, and further information may be secured from either the Adult Division of the Department of Religious Education or Miss Margaret I. Marston, Educational Secretary of the Woman's Auxiliary.

Christian Social Service

THE REV. CHARLES N. LATHROP, D.D.,
Executive Secretary

THE DEPARTMENT IS AGAIN asking the parishes to observe the third Sunday after Epiphany, January 26, as a day of prayer for Social Service and to arrange some method by which the parishes, as a whole, may become acquainted with the social service work being done in the community, or by the Church in the country at large, and to cement closer friendship between the social workers of the city and the Church people.

Two pamphlets are being sent to each of the clergy, one with suggested lessons and prayers, and the other a short resumé concerning the different phases of social service being carried on by the Church. A brief resumé of our industrial division's work, the child care institutions, old people's homes, hospitals and city missions are given. This material was requested by the clergy at the Council of Advice meeting to form a basis for sermons and for talks to the young people's fellowships at their weekly meetings.

The Department suggests that this week would be a very opportune time to bring a professional worker into contact with the young people, either through a talk or a discussion group, so that they may gain a clearer idea of modern scientific social work as a profession. More and more it is claiming the interest of our young Churchmen and women, but unfortunately many of them have no clear idea of the preparation necessary, or the arduous nature of the work.



A book which will be found useful for the Family Relations Institutes has come to us from Harper Brothers. It is *How to get ahead financially* by W. A. Schnedler, advisor on personal financial problems to the employees of the Western Electric Company. The book sets forth some of his own advice to his fellow-workers and deals with incomes of from \$30 to \$40 a week, and the questions of

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how to save, investments, funding unusual expenses, and the best types of insurance, as well as budgeting. We have found this a very interesting and useful book, dealing as it does with small incomes, rather than with the problems of the five and six thousand dollar a year people. The book has been added to the Church Missions House Library and is available at any time; though we recommend that it be added to the parish library.



SOULS IN THE MAKING, an Introduction to Pastoral Psychology, by John D. Mackenzie. (Macmillan, 1929.) \$2.25.

This is the book that we have been asked about many times. We have been patiently waiting for years for a man who is both priest and psychologist to give us an adequate handbook for use in our pastoral work. While we cannot say that this is entirely satisfactory, it is the best thing which has come to our notice; it puts the method of the psychiatrist clearly enough in terms of the average pastor's needs so that he will be able to use it in those cases of emotional and mental confusion which so often come to him for help.

We venture to say that no pastor who is attempting to do a real work in soul healing can afford to overlook this book. It can be borrowed from the library at the Church Missions House, but it should be owned by every pastor in the Church. It is a book which will need reading over and over again, and perhaps turned to for suggestions when certain types of people come for help. It is only an introduction to the subject and needs supplementing by further reading but it is complete enough in itself to help the pastor in acquiring at least some understanding of how to deal with sick souls.

The first part of the book deals with the groundwork of psychology—what instincts, sentiments and impulses condition our behavior; the part which both the mind and the conscience have in behavior; how conflicts arise and how desires and motives hide themselves only to take charge in ways which we cannot understand. Mr. Mackenzie is critical in his

discussion, having no bias toward any particular school of psychology, and taking out of various new systems those things which are of value to the pastor and commonly met with in normal pastoral life. He illustrates his points with actual cases which he has dealt with in Church congregations. The last chapter of the book, on the therapeutic value of religion, is one of the finest that we have ever read; it could almost be preached in a series of sermons to the great help and strengthening of any congregation.

Department of Publicity

THE REV. G. WARFIELD HOBBS,
Executive Secretary

A WORD OF APPRECIATION

THE DEPARTMENT of Publicity during the whole of the year just closed has enjoyed the coöperation of members of the National Council named for this service by the Presiding Bishop and a group of technical experts in various phases of publication and publicity work who have accepted election as additional members. To all of these the staff of the Department extends its grateful appreciation and looks forward to a continuation of these effective relationships, throughout the New Year.

The members of the Department are as follows:

From the National Council

The Right Rev. Hugh L. Burleson,
S.T.D.

The Very Rev. R. S. Chalmers, D.D.

The Rev. Addison E. Knickerbocker,
D.D.

The Rev. William H. Milton, D.D.

The Rev. George Craig Stewart

The Rev. W. P. Witsell, D.D.

Mr. Samuel F. Houston

Mr. Richard I. Manning

Mr. Z. C. Patten, jr.

Additional Members

Mr. James M. Bennett; *Journalist;*
Director, the Department of Public
Relations, the Philadelphia Electric
Company.

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Mr. Charles McD. Puckette; *The New York Times*; former Managing Editor, *New York Evening Post*.

Mr. Arthur E. Hungerford; *Journalist and Publicity Adviser*, Baltimore, Maryland.

The Rev. Robert F. Gibson; *Organizer and first Executive Secretary, Department of Publicity*; Rector, Christ Church, Charlottesville, Virginia.

Mr. Edgar T. Cutter; *Journalist*; Former Superintendent, Central Division, *The Associated Press*, Chicago, Illinois.

Mr. Henry W. Hough, Associate Editor, *The Scientific American*, New York City.

Representing the Woman's Auxiliary

Mrs. Robert Burkham, St. Louis, Missouri.

PARISH PUBLICITY METHODS

A STUDY OF PUBLICITY, as used by various Christian communions, would indicate a wide diversity of aim. To some, Church publicity means anything that will fill an empty church on Sunday night. Others seem to think Church publicity a means of raising money; of exploiting the personality of a preacher; of exalting a choir or organist; of doing something different to attract the curious.

In this Church, as probably in other communions, Church publicity means, to a large number of people, something sensational, cheap, opposed to the traditions of the Body, something wholly reprehensible and not to be considered in plans for maintaining and advancing the Church's work.

What is Church publicity? Definitions are repellant things, but if the Church, in parish, diocese and world is to use it, the definition as developed by the Department of Publicity, needs to be understood, and generally accepted:

Church publicity is the process of making information public, to the end that men's opinions and conduct may be influenced toward the purposes for which the Church exists.

If that definition is accepted, it is seen that in this Church, publicity becomes a means of *education*, and of *evangelization*. It fails in its purpose if either end is sought, to the exclusion of the other.

The principle expressed in that definition disposes for all time of objection that some Church publicity is undignified, cheapening, out of harmony with the genius of the Church. There can be none of it, if every person engaged in Church publicity has as the center of his program, the definition here presented, and then the two-fold function of every publicity effort,—to inform and to evangelize.

Field Department

THE REV. C. E. SNOWDEN,
Executive Secretary

SUGGESTED SCHEDULE FOR 1930

THE FOLLOWING suggestions are based on the experience of the past several years and the recommendations of the various annual conferences of diocesan executive secretaries:

1. WINTER AND SPRING: *General follow-up work.*
 - a. Educational programs for backward parishes.
 - b. The parish organized for service: Parish councils representatively formed, with adequate program of service in the five fields, coördinating the work with a view to enlisting every member of the parish; development of group organization in the parish. (See Bulletins Nos. 40 and 52.)
 - c. Development of discussion groups and training of group leaders.
 - d. Securing parish representatives to attend the various summer conferences, who may be used as parish leaders in the fall educational work particularly.
 - e. All-day meeting of Diocesan Bishop and Council with representatives of national Field Department. (Field Department will fill as many of

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these engagements as possible.
Late Spring suggested.)

2. EARLY FALL: *Parish Program Conferences.*

A convenient method for drawing the parish together quickly after the summer is over and outlining the work that lies ahead. (See Bulletin No. 12.)

3. SEPTEMBER 1 TO OCTOBER 31: *Training Diocesan Leadership.*

- a. Conference for clergy and laity: two days each: for instruction on Church's Program, General and Diocesan. (Field Department will endeavor to supply missionary and other representatives as part of faculty for conferences.)

And

- b. Appointment of a diocesan committee (preferably working under diocesan field department) charged with the duty of reaching people of means.

4. NOVEMBER 1 TO NOVEMBER 29: *The Application to the Parishes.*

- a. Parish or city-wide conferences on the Church's Mission.

Or

- b. Parish Institutes on the Church's Mission. (See leaflet No. 2123): or Weekly Group Meetings for educational purposes (see Bulletin No. 40). Field Department will suggest textbook: four sessions of Institutes or Group Meetings recommended as a minimum. Thorough Parish Group organization urged as the most effective method for enlisting attendance of members.

Or

- c. Flying squadrons of a missionary from the field and a diocesan representative on itineraries through the parishes.

Or

- d. Approach to vestries. An effort to reach a vestry as a corporate group, having qualified leader confer with them on the parish's responsibility for the Church's Program. At least three hours should be devoted

to the subject. A supper meeting preferable. (Field Department will endeavor to furnish leader.)

Or

- e. Two-day plan. First day; morning, confer with rector, afternoon conference with women; night, conference with vestry (see d above). Second day, morning, confer with parish committee; afternoon, second conference with women; night, general parish meeting, which might be preceded by parish supper. (Field Department will endeavor to furnish leaders.)

And

- f. Sermons. It is suggested that on the four Sundays preceding the Canvass, the rector preach sermons on

1. The General Church's Program
2. The Diocesan Program
3. The Parish Program
4. Stewardship (See leaflet No. 2147 for suggestions.)

- g. Church School—on the four Sundays preceding the Canvass, it is suggested that instruction be given on the Missionary Program of the Church, General, Diocesan and Parochial. (See leaflet No. 2147.)

5. WEEK BEFORE CANVASS: *Intensive Week.*

- a. Daily celebration of the Holy Communion; informal evening services stressing evangelism and stewardship; prayer circles, instructions to canvassers.

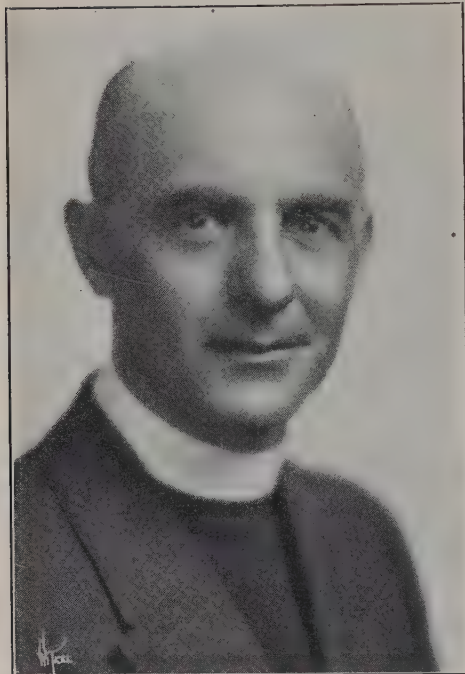
Or

- b. Adapted Parish Program Conferences: An adaptation of (1) for final instructions on parish objectives for the coming year.

6. NOVEMBER 30 TO DECEMBER 14: *Annual Every Member Canvass.*

The first day of the period recommended for the Canvass will be the first Sunday in Advent. It should be a day of renewed and increased loyalty to God as it opens a new Church year. Canvassers and peo-

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THE REV. DAVID R. COVELL

ple alike may feel the impulse of the spirit of the day.

The Canvass and follow-up work should be finished within a given period, not dragged out interminably.

DECEMBER 1: *St. Andrew's Day.*

A day of special intercession and meditation for all men of the parish upon the life and example of St. Andrew.

NEW GENERAL SECRETARY

THE REV. DAVID R. COVELL became a General Secretary of the Field Department on November 15, 1929. Mr. Covell is a native of New York State, though he has resided most of his life in Washington, D. C. He is a graduate of George Washington University and Gen-

eral Theological Seminary. In addition, he took special work at Oxford, England. In 1913, he was made a deacon by the late Right Rev. Alfred Harding, Bishop of Washington, who advanced him to the priesthood a year later. His ministry has been spent in the Diocese of Washington, in the then Missionary District of Asheville in work among the southern mountaineers, and in the Diocese of Los Angeles, where for the last six years he was Executive Secretary for the diocesan Field Department, Board of Christian Education and Social Service Commission. He will live in Atlanta, Georgia, as his particular field of work will be the Fourth Province.

Speakers Bureau

J. M. MILLER, *Secretary*

AVAILABLE SPEAKERS

MISSIONARIES WHO HAVE been workers in foreign and domestic fields and are now located in parishes or studying, are available for occasional speaking engagements. The following fields are represented: Brazil, China, Cuba, Japan, Liberia, Santo Domingo, Alaska, Hawaii, Philippine Islands, Porto Rico, Indians of South Dakota, mountain and Negro work. The majority of these speakers are available only within a day's journey of New York City, or in the eastern states. When possible to do so, we arrange for short itinerary engagements in dioceses in the middle west or elsewhere. If we cannot send speakers at the particular time desired, requests will receive immediate acknowledgment and arrangements will be made to send a speaker as soon as it can be done.

We are always glad to assist in every way possible to secure inspirational speakers for large or small groups, Woman's Auxiliary, Church school, Young People's Fellowship and parish meetings, day or evening appointments.

The Woman's Auxiliary

GRACE LINDLEY, *Executive Secretary*

WOMAN'S AUXILIARY IN SEWANEE PROVINCE REPORTS

THE TRIENNIAL MEETING of the women in New Orleans (1925) was an important one because there, for the first time, was shown a deep, definite and unanimous realization of the responsibility of the Woman's Auxiliary to the whole work of the Church and of the need to bring its whole power, spiritual, educational and financial to the support of that work. Evidences of this new attitude are plentiful in the reports of the work done since that meeting by the Auxiliary in this Province.

Fourteen out of the fifteen branches in the Province report that they have definitely pledged their effort toward meeting in full the general Church quota in the dioceses; eight report organization along departmental lines with definite effort to understand and to promote the program of the national and diocesan councils in each department; several report special committees for the recruiting of workers in the service of the Church; eleven report special Advance Work projects undertaken within the diocese, such as aid in financing a new mission, payment of the salary of a worker in a mill village, furnishing and maintaining an automobile van for the use of Church Army workers and the establishing of a Church center at a state university; one reports, as a memorial to Bishop Murray, the gift of copies of the new Prayer Book to every parish and mission in the diocese; and practically every one reports the establishment of a bishop's purse, ranging from two hundred dollars to two thousand five hundred dollars, which is used to aid in meeting emergencies in diocesan work. These are but a few of the many ways in which the Auxiliary in this Province of Sewanee is striving to meet its full responsibility toward the Church's Mission.

The General Convention in Washington (1928) adopted as its keynote, Per-

sonal Religion and Evangelism. This has been the keynote of the Woman's Auxiliary since its beginning. The Woman's Auxiliary is built upon prayer; through it countless women have been taught the meaning of the words of St. Paul: *I can do all things through Christ who strengtheneth me*. Every report of its work shows clearly the stressing of personal consecration through individual and corporate prayer, through attendance at Holy Communion, through quiet hours, through special intercessions, and through prayer partnerships.

The women of the Auxiliary seek knowledge. Through monthly and semi-monthly program meetings; through study groups dealing with the Church in its relation to its mission fields, in its relation to international and inter-racial problems, in its relation to specific social and industrial questions; through institutes of various types; through summer conferences; through the utilizing of every and all means which serve to give a clearer understanding of the needs and the opportunities of the Church and of Christian citizenship.

The Auxiliary strives to promote fellowship. It not only brings together the women of the parish in monthly meetings and delegates from the parishes in annual conventions, but by division of the diocese into districts it is seeking to bring together the women of groups of parishes in semi-annual meetings for conference, for the promotion of friendships and for the emphasizing of unity in effort and objective.

Personal consecration, education, closer bonds of unity, these are a few of the methods by which the Auxiliary in the Province is striving to bring to the womanhood of the Church a broader conception of the Church's Mission. And with this broader vision there has come a de-

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sire for a more united program in the work of the Church.

At the last Triennial Convention, the Woman's Auxiliary was addressed by a distinguished woman of the English Church, Miss G. A. Gollock. She began by saying "I cannot bring you greetings from the woman's organization of the Church of England, for there is none; in our Branch of the Church the men and women work together." When she had finished, I said to her, "A united program

is also our ideal; will you tell us how you brought yours about?" To which she replied, "To that I can only answer—through the good will of the men and the good discipline of the women."

We women of the Auxiliary feel that we already have the good discipline; are you men of the Church ready with the good will?—MRS. JAMES RAVENEL CAIN, *President, Woman's Auxiliary to the National Council in the Fourth Province.*

The National Federation of Episcopal Young People

All correspondence should be addressed to Miss Clarice Lambright,
1006 Temple Building, Rochester, N. Y.

ONE OF THE BEST ways of finding out what young people throughout the country are doing is through the news items which they write or the newspapers which they edit as a means of describing enterprises engaged in or events to come. Any young people's group may find it practical and profitable to subscribe to some of these publications which fall within three main classifications: those containing news of special interest to the parish, the diocese, or the young people throughout the nation.

PARISH PAPERS

The *Fellowship Beacon* published by the Young People's Fellowship of All Saints' Church, Worcester, Massachusetts, is well named for it has not only served the group for whom it was intended but because of its quality has pointed the way for other groups of young people undertaking to publish a paper of similar type. The first of each month this eight-page news-sheet appears in mimeographed form. Any one desiring to know more about this paper may write to the Business Manager in care of All Saints' Church, Worcester.

Other ventures in the field of parish papers are those which are more in the nature of leaflets containing news and an-

nouncements for the coming week which are of general interest to the whole parish as well as the young people. Leaflets of this type which are sponsored and financed by young people may be secured from Miss Dorothy Larsen, Grace Church, Clinton, Iowa.

DIOCESAN PAPERS

Nearly every diocesan group of young people sometime during its existence has been faced with the question of getting news and information to all its members, especially those in remote places or new groups in need of suggestions and friendly contacts. In many places a diocesan newspaper has answered this need, the first few issues usually being an experiment in the form of mimeographed sheets which are later replaced by a printed leaflet. These leaflets vary in size and content, depending upon local conditions.

The Diocese of Montana issues its *Young People's Bulletin* four or five times a year, and to cover cost charges a subscription fee of fifty cents. Although small in size this publication is full of news of different groups around the diocese, and gives programs and reports of conferences and suggestive ideas gleaned from other sections of the country. More information about this paper and its pol-

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icy may be obtained from Miss B. Baker, Deer Lodge, Montana.

Another paper of similar type but published monthly is *The Fellowship News* of the Diocese of Newark, about which additional details may be secured from the editor, Herbert S. Soutar, 527 Beardsley Avenue, Bloomfield, New Jersey.

The bulletin for young people's societies issued by the Department of Religious Education of the Diocese of Southern Ohio is known as *The Monthly Greeting*. To every one who read about the Crusade of Youth in the October SPIRIT OF MISSIONS, this leaflet will be desirable, for from time to time it contains information about the Crusade in the Diocese of Southern Ohio. Communications regarding the leaflet may be addressed to Miss Cornelia McCoy Smith, Diocesan House, 223 West Seventh Street, Cincinnati, Ohio.

YOUNG PEOPLE'S COLUMNS

Another means of reaching all young people's groups in the diocese is the space in the official diocesan magazine. Many young people are finding this a feasible method of publicity, for the news reaches all people, not just young people, it means less expenditure, and it helps to stimulate the interest of young people in reading about the general work of the Church.

In the Diocese of Florida *The Church Herald* contains a Young People's Page, and in this definite space each month are recorded items of interest and information. Mr. Andrew Oven of Tallahassee, Florida, is responsible for this page. In the Diocese of Upper South Carolina, Miss Lilla Miller has charge of the Young People's Service League page in the *Piedmont Churchman* which is published from Trinity Parish House, Columbia, South Carolina.

The young people of South Carolina are allotted a column in *The Diocese* and each month Miss Margaret Holland, 26 West Calhoun Street, Sumter, South Carolina, collects news, reports of meetings, and program-material for this column. In some other dioceses like Alabama and Northern Indiana articles on young people's work appear throughout the paper,

sometimes being included with the general news of the activities of the parish. As there are many dioceses using this method, the names of persons with whom to get in touch are too numerous to mention, but they may be secured from the office of the Associate Secretary for Young People's Work.

BONDS OF FELLOWSHIP

Several years ago at a meeting of the National Commission, which is the clearing-house for all young people's activities of a national scope, it was felt that there was no need for an official young people's paper under the auspices of the Commission, but that encouragement should be given to all diocesan papers thus helping young people to develop their own leadership.

An example of such leadership was afforded by Mr. Frank Pillsbury, formerly a member of the National Commission, who gave his energy unsparingly to the establishment and vigorous promotion of a far-seeing paper, *Bonds of Fellowship*, the first issue of which appeared in March, 1927. Of it Mr. Suter says:

"*Bonds of Fellowship* is a free-lance paper devoted to the development of young people's work in the Episcopal Church in the United States. It does not seek official recognition or endorsement, but pursues an editorial policy of fearlessness and freedom. It originated in the Eighth Province and has made its way into sixty-five dioceses, where young people have found it inspiring and helpful. I wish it good luck and the growth which its quality deserves."

This magazine may be secured from Mr. A. F. Pillsbury, 2544 Twenty-fourth Avenue, San Francisco, California, for \$1.00 a year.

MIMEOGRAPHED NOTES

Through the coöperation of the national Publicity Department, its mimeographed notes issued fortnightly are sent to diocesan officers of young people's groups. These notes contain news and information which will aid in giving the young people a more intimate knowledge of what the Church is doing, what needs to be done, and what they can do to help.

National Student Council

Correspondence may be addressed to the Secretary for College Work, the
Rev. C. Leslie Glenn, 281 Fourth Avenue, New York, N. Y.

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TUBBY CLAYTON points out in *Plain Tales from Flanders* that there is no greater impoverishment in our hymnal than the loss of the word "young" as Watts wrote it:

*When I survey the wondrous cross
Where the young Prince of Glory died.*

This should be remembered against that lie in the soul that young men are not religious.

MARGARET READ

Miss Margaret Read of the Student Christian Movement is now in America under the auspices of the Y. W. C. A. and the College Work Department of the Episcopal Church. She has done a great deal of work with students and with her charming personality, makes a great appeal. During her stay, Miss Read will be available for speaking engagements. Will any who are interested in having her come to their groups, please notify the Rev. C. Leslie Glenn, 281 Fourth Avenue, New York City?

WITH THE SECRETARY

Possibly there are people interested in student work who would like to see Mr. Glenn or Mr. Jennings, and for them the schedule is published so that they may know the general section of the country in which the secretaries will be:

January 3-6—New Year Conference, St. Paul's School, Concord, N. H.

January 9—Northfield League, Boston, Mass.

January 12—Oldfield's School, Maryland.

January 13-15—College Commission, Washington, D. C.

January 16-18—Young People's Commission, Rochester, N. Y.

January 19—St. John's Church, Northampton, Mass.

January 27-31—College of Preachers, Washington, D. C.

February 2—Northfield Seminary, Northfield, Mass.

February 10-13—National Council meetings, New York City.

March 10-14—Lenten Services, Calvary Church, New York City.

March 18-20—Lenten Services, Richmond, Va.

March 24—Clericus, Newark, N. J.

March 27—St. John's Church, Williamstown, Mass.

March 30—St. Mark's Church, Minneapolis, Minn.; Carleton College, Northfield, Minn.

March 31-April 4—Lenten Services, Chicago, Ill.

April 7—St. Paul's Cathedral, Boston, Mass.

April 14—Berkeley Association, Yale University, New Haven, Conn.

April 27—St. Thomas' Church, Hanover, New Hampshire.

April 28-May 1—National Council meetings, New York City.

June 1-8—Student Conference, Estes Park, Colorado.

June 12-20—Student Conference, Northfield, Massachusetts.

June 21-25—School Boy Conference on the Ministry, St. Paul's School, Concord, N. H.

THE ASSOCIATE SECRETARY

January 3-6—New Year Conference, St. Paul's School, Concord, N. H.

January 6-9—Middlebury, Vt.

January 15—College Commission, Washington, D. C.

January 17-20—Washington Lee University.

January 22—George Washington University.

NATIONAL STUDENT COUNCIL

A unit has been formed at the American University, Washington, D. C. Its name is the Anglican Club and its Chaplain the Rev. W. W. Shearer. George E. Stowell is the President.

THE NATIONAL COUNCIL

The Folwell Club, at the University of Minnesota, with the Rev. Charles Scovil as advisor, was among the earliest members of the N.S.C.

A new unit has been started at the State Normal School at White Water, Wisconsin.

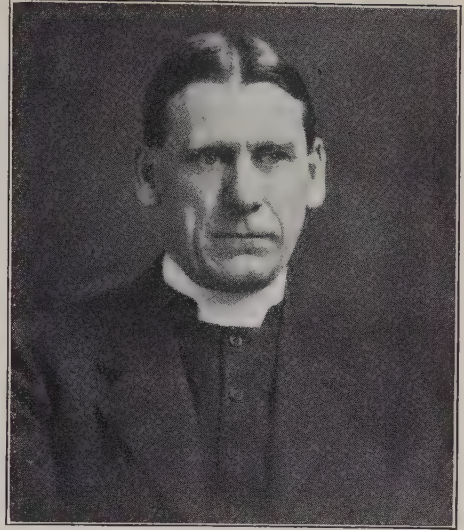
WOMEN WORKERS' CONFERENCE

At Windham House, New York, over the week-end of December 29, there was held a small conference of senior college women to consider women's vocations in the Church. This conference was a preliminary to a number of small conferences which will be held in various colleges this spring to interest college women in the work of the Church.

Miss Alice Young, at the Church Missions House, is secretary of the committee sponsoring these conferences, of which the following are members: the Right Rev. Samuel Booth, D.D., Bishop of Vermont; the Right Rev. John T. Dallas, D.D., Bishop of New Hampshire; the Rev. W. Russell Bowie, D.D., Rector of Grace Church, New York, N. Y.; the Rev. C. Leslie Glenn, Secretary of College Work; the Rev. Arthur L. Kinsolving, Amherst, Mass.; the Rev. George A. Trowbridge, Rector of All Angels' Church, New York; Miss Eleanor Bicknell, Grace Church, New York; Dr. Adelaide T. Case, Teachers College, Columbia University; Dr. Olive Dutcher, Wellesley College; Miss Adele Lathrop, Windham House; Miss Grace Lindley, Executive Secretary, Woman's Auxiliary; Mrs. Arthur Phelps, Chairman of Windham House committees; Miss Lucy Sturgis, Oldfields' School. Any member of the committee would be glad to be put in touch with college women interested in the Church's work.

DR. DRURY

In recent years no one has done more than Dr. Drury for presenting the Christian Ministry to our finest men and boys. His vision and generous hospitality made



THE REV. SAMUEL S. DRURY, L.H.D.

possible the school boy conferences of 1922 and 1924. He will be host and Chairman of the New Year Conference for College Men which begins January 3 and continues over the week-end; and has called another conference for school boys from June 21-25. Efforts should begin now to see to it that a number of the very best boys of the Church are sent to St. Paul's School for this conference. The Rev. Charles E. Raven, Canon of Liverpool Cathedral, author of *A Wanderer's Way*, etc. and Chaplain to the King, will be one of the leaders at the June Conference.

COLLEGE COMMISSION

The College Commission meets January 15 in Washington, D. C. at the Willard Hotel. This is the final authority for advising the Department of Religious Education and the National Council in college work. Any complaints to the manager, any undone things, and things that were left undone should be brought before this body. The list of its members is on page 177 of the *Living Church Annual* for 1930.

Coöperating Agencies

All correspondence should be directed to the officials whose names and addresses are given under the various heads.

The Seamen's Church Institute

THE REV. W. T. WESTON, *General Secretary*
25 South Street, New York, N. Y.

TEN YEARS AGO this past October the charter members of the Seamen's Church Institute of Philadelphia met in the old Church House at Twelfth and Walnut Streets for the purpose of electing officers and adopting by-laws. The old St. Albans Hotel was purchased and renovated so that by November 1, 1920, the Seamen's Church Institute of Philadelphia was able to open its doors and function under the provisions of its charter. Ten seamen slept in the Institute the first night. Now, after nine years of active work, 260 men per night are finding lodgings within the Institute building.



AT FORT STANTON, New Mexico, the demands for so many of the necessities of life have increased to such an extent that it was necessary for the Seamen's Church Institute of America to implore the assistance of the Needle Work Guild of America who has come to the rescue by supplying a great quantity of woolen garments.

In addition to these articles, the Seamen's Church Institute of America has been able to help out by supplying the tubercular seamen, some two hundred and fifty in number, with three hundred pairs of woolen socks knitted by women from almost every diocese in the Church interested in our work.

Through the generosity of many friends we have also been able to send to Fort Stanton 144 packages of safety razor blades, 144 tubes of Colgate's shaving cream and an equal number of tubes of Colgate's tooth paste, together with two hundred boxes of candy, to be distributed at Christmas.

The Girls' Friendly Society

FLORENCE LUKENS NEWBOLD, *Executive Secretary*
386 Fourth Avenue, New York City

THE CONTRIBUTION which The Girls' Friendly Society is making to girls' work recently received recognition outside the Church when we were asked to send a representative to the White House Conference on Child Health and Protection. Miss Florence L. Newbold represented the Society on December 6, in Washington at the meeting of the conference committee on recreation and physical education, one of the twenty-one committees of the Conference composed altogether of five hundred people. It is significant that President Hoover is sufficiently interested in the nurture and training of American youth to call a conference to study the problems of their education, playtime, work and protection.



A THREE SESSION course on publicity held one day a month in November, December and January is being conducted by our publicity department for the members of the executive committee, the publicity department, diocesan publicity chairman, the staff and others under the leadership of Mrs. Laura Underhill Kohn, Publicity Director of the International Federation of Home and School. Among the topics discussed are: how to organize publicity nationally through the branches and dioceses; what good publicity is; inside publicity—keeping the membership informed and interested; outside publicity—keeping the public informed and interested; newswriting; visual publicity. A publicity "chat" containing the high points of the course and other suggestions on publicity is being sent at intervals to the thirty-two diocesan publicity chairmen of the Society and others.

THE NATIONAL COUNCIL

The Daughters of the King

MRS. W. SHELLEY HUMPHREYS,
Recording Secretary

2103 Main Street, Jacksonville, Florida

SELF-DENIAL WEEK during Epiphanytide sounds a clear call to each member to observe the week as a period of self-denial for The Lily Funsten Ward Memorial Fund, so named in recognition of the first Daughter of the King to dedicate herself for service in China. This tangible token of love for the King is presented at the altar at a special service on the Feast of the Presentation of Christ in the Temple.

A letter addressed to the Order and found among Miss Ward's papers after her death, asked, not for money, but for the united prayers of the Order and a celebration of Holy Communion with special intention for the Church in China. The resolution providing for this fund for China, a special outside of the Order's parish work, was adopted at the Washington Convention in 1897 and has been in effect ever since. Miss Ward, a member of Christ Church Chapter, Winchester, Virginia, was connected with the American Church Mission, Wuchang, China.



"I BELIEVE THERE is no one in the world so alive today as Jesus of Nazareth." With these words the author opens *The Great Conjecture, Who Is This Jesus?* the book selected for study for 1930. The author, Winifred Kirkland, has prepared an outline of leader's helps to be used with the textbook, both of which will be available from our national office soon.

Those who read *The College Girl and the Church* in THE SPIRIT OF MISSIONS, are already familiar with Miss Kirkland's clarity of thought and sincerity of expression. Emphasizing with unusual skill, yet in all humility, that not words but the people who speak them, are the argument for Christianity, she presents the challenge, "Until we dare to live our vision, we shall never convince a doubting world of its reality."

Defining mysticism as "the practice of

the presence of the risen Jesus", she seeks to show from her own personal experience that His followers may have the unseen Presence walk beside them day by day without any withdrawing from a busy life. Clear, courageous, convincing, its study can not fail to deepen religious experience.

Commission on Evangelism

THE RIGHT REV. THOMAS C. DARST, *Chairman*
509 Southern Building
Wilmington, North Carolina

EVANGELIZING THE COMMUNITY

THE NATIONAL COMMISSION on Evangelism looks forward to the time when in every city and community the Christian forces will unite in coöperative effort to reach the unchurched people and bring them into fellowship in the Kingdom of God. Acting together, an impression can be made on the community and results secured which no single group alone can ever hope to accomplish. The Rev. William H. Milton, D.D., formerly assistant to the Chairman of the Commission, had definite plans for such an effort which he hoped might be put into operation in at least one city of each province, but, for reasons beyond his control, these hopes still remain unrealized.

The Commission has studied various suggested plans and the results of some community efforts. Probably the most conspicuous is that of Detroit in which the Rev. R. W. Woodroffe has been active and taken an important part. The following account taken from the *Michigan Churchman* and considerably abridged will give an outline of the plans followed in that place and may suggest and stimulate similar efforts in other cities:

LAST summer there was held in the City of Detroit the great national Conclave of Knights Templar. Marching to the strains of *Onward Christian Soldiers* thousands of uniformed Knights marched along our principal streets. Everywhere in gorgeous decorations, on banners, and on uniforms was displayed the Cross. How significant it all was, that almost two thousand years after the Christ had lived His life among men and died His death, these thousands of men were marching under the banner of the Cross.

As he witnessed that great parade of Knights

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Templar the thought of a great Crusade for Christ formed itself in the writer's mind. He thought of it by day and night and finally it was suggested to the Detroit Council of Churches through its Commission on Evangelism. This was the plan: that the Detroit Council of Churches, during the pre-Lenten and Lenten season, engage in a great program of evangelism under the title "Crusading for Christ," with the motto "By This Sign Conquer." The matter was presented to the Council and adopted unanimously.

The need of evangelistic effort in these modern days must be apparent to all. In all our large cities perhaps the great majority of people have no contact with any Church, and seldom if ever visit a place of worship. Moreover, many of our so-called professing Christians have lost their interest in the Church, and in the things for which the Church stands. Thousands of our children have never attended a Church school. Never was the need of evangelistic effort greater than it is today. If the world is to be won for Christ it will be through personal conversions.

As the field was considered and its need realized it was thought best that for this year the crusade should be intensive in its character, its object being to arouse the dormant life of the Church. This in itself is a tremendous task. Next year there might be another crusade, more extensive, with the object of reaching those outside the Church. In all of our parishes there are many who are nominally members of our churches but whose membership means nothing so far as attendance at worship and participation in the active life of the Church is concerned. If this dormant life could be reached, it takes no stretch of the imagination to see what tremendous power would be released. If the life which is nominally Christian should become actually Christian the Church would become a mightier force for good, and for the bringing in of the Kingdom of God.

Such a campaign of personal evangelism will give to the Church certain things that are greatly needed today. In the first place it will mean a unified program during the intensive period. We talk a great deal about church union but unless we can learn to work together we will never achieve the unity of Christendom. This crusade suggests a unified program but leaves it to every communion to work out the program in its own way. It is proposed that the topics for each week shall be the same. Built into these topics will be daily Bible readings and prayers. The universal use of suggested prayers will mean a Church at prayer and will encourage the prayer life in the home. The suggested Bible readings for each day will lead to the Bible being again an open book in many of our homes, a thing greatly to be desired. The Crusade will stress the value of united effort in the building of the Kingdom of God; this will mean a Church united in service. Perhaps the greatest gain of all will be that to the crusader

himself. The crusaders enlisted for service will produce a great body of permanent workers. The training of these crusaders is of first importance. After the crusade, it is felt that many of these workers will continue to do the work that they did during the intensive period of the campaign. The whole plan carried out sincerely will under God eventuate in an aroused and quickened Church. If two hundred churches enter the crusade and each has fifty crusaders it will mean ten thousand crusading for Christ. If each crusader makes ten visits, it would mean one hundred thousand families called upon and more than three hundred thousand individuals reached with the message of the crusade. You can see at once the wonderful possibilities that it holds. It simply remains for the churches to take hold and carry on in the name of Christ.

Every legitimate method of evangelism known to any and all of our coöperating bodies may be employed in the promotion of the crusade. The method emphasizes chiefly personal evangelism, including systematic house visitation, heart-searching prayer, appropriate Bible reading and worship. A covenant will be sought from those visited that they will attend service at least once every Sunday during the intensive period. It is sought in this way to reestablish the habit of church-going, which is so sorely needed today.

The building of a program for the different Sundays during the intensive period of the crusade took a great deal of time. The underlying thought that was to be kept ever in the first place was that of building the Kingdom of God. This of course is basic in any crusade for Christ. It was felt that if in every church taking part in this program of evangelism the same topic could be discussed from the pulpit it would have a wonderful unifying effect and a great gain would come from this method. Each Sunday was given an especial character.

One of the great problems that confronts the Church in our cities is the evening service. But few people attend church twice on Sunday. Most of our evening congregations are very small. In our program special emphasis was given to the evening service. This was done with the thought in mind of calling attention to this second service.

Let us turn our attention to the technique. The success of the crusade depends upon the crusader. Great care therefore should be taken in the selection of those to whom the program of personal evangelism is to be committed. There must be passion for souls if there is to be a devotion to the work of evangelism. The worker must be inspired, for the work is hard; but because it is hard, it is tremendously worth while. After the crusaders have been properly selected the training of those chosen is of great importance. The clergyman will train his workers. No time should be spared, for this work is vital. Undoubtedly from those who will participate there will be built up a great body of personal workers. The work of personal evangelism need not stop with the conclusion of the

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crusade. The great need of all our churches is for personal evangelism to be carried on all the while. Nothing will bring larger results.

To make the home visitation as effective as possible great care needs to be given to the list of people to be visited. The parish list should be brought up to date with the names of all who have any connection with the parish. These should be arranged geographically. The home visitations of families should be for the purpose of interesting them in the claims and joys of the Christian life and in securing their commitment to Christ and to the service of the Church. No appeals should be made for money.

The crusade will discover many who have not been baptized and many unconfirmed. These should be brought to baptism and confirmation.

The crowning day of the entire program will be Easter Sunday. On this day there should be a renewal of one's consecration to the Master and a dedication of one's self to the task of Kingdom building.

The Church Periodical Club

MISS MARY E. THOMAS, *Executive Secretary*
22 W. 48th Street, New York, N. Y.

ALL BUT ONE of the books requested in the C.P.C. column of the October SPIRIT OF MISSIONS have been provided. We are more than grateful to the interested readers.



A NEW CHALLENGE has been presented recently to the C.P.C. in the need for a selected library at Taylor Hall, Racine, for members of the Oriental Students' Conference.

These students, there were seventy-five registered at the last conference, come from colleges and universities all over the country and find at Taylor Hall the best possible opportunity for study, for free discussion and for a clearer mutual understanding of the varying viewpoints, Chinese, Japanese, Indian, Filipino and American. The programs include questions of politics, economics, morals, and religion. The Church is offering this opportunity for the greater good will that comes from more complete comprehension. It would seem that equipment in the way of a library should not be lacking.

Church Mission of Help

MRS. JOHN M. GLENN, *President*
27 W. 25th Street, New York, N. Y.

THE ANNUAL INSTITUTE

PLACE: *Utica, New York, Grace Church Parish House.*

TIME: *February 10-12.*

SUBJECT: *CMH Purpose and Practice.*

On Sunday evening, February 9, preceding the opening of the annual CMH Institute, there will be a mass meeting on the subject of Social Justice, in Grace Church under the joint auspices of the national Department of Christian Social Service and the Church Mission of Help.

The institute will begin on Monday evening, February 10, with a paper on Immortality. On Tuesday and Wednesday there will be papers, followed by discussion, on the Methods of Church Mission of Help Case Work, Church Mission of Help Methods applied to Rural Work, and the Purpose of Church Mission of Help from the Standpoint of Spiritual Work. Among the speakers will be the Very Rev. George L. Richardson, Dean of the Albany Cathedral, Miss Mary S. Brisley, Executive Secretary of the New York Church Mission of Help, and Miss Josephine Brown, Field Secretary of the American Association for Organizing Family Work. Bishop Fiske has been invited to be the guest of honor at the luncheon on Tuesday. The institute is held each year in different parts of the country to promote interest in Church Mission of Help.



MISS MARY E. COULSON, the new Executive Secretary of the Maryland CMH began her work on January first. She comes well fitted for the position, having had experience in the Family Welfare Society and the American Red Cross, and has been for several years Executive Secretary and Case Supervisor of the Juvenile Protective Association in Washington, D. C.

THE SPIRIT OF MISSIONS

Brotherhood of St. Andrew

MR. LEON C. PALMER, *General Secretary*
202 So. 19th Street, Philadelphia, Pa.

THE RIGHT REV. C. P. Anderson, D.D., the new Presiding Bishop, has accepted the position of Honorary President of the Brotherhood. In a letter expressing his deep appreciation of our work, he says:

"I think that I can claim that I have always been a friend of the B.S.A. and that I have tried to promote it though not with such success as I have desired. I regard the Brotherhood and Brotherhood men as a great asset of the Church."

BIBLE CLASS LESSONS

THE BROTHERHOOD OF St. Andrew suggests that during the Epiphany and Lenten seasons, special emphasis be placed on the formation of adult Bible classes, either short term or permanent, in parishes where there is no such class at present, and on a systematic campaign for increased membership and attendance on the part of classes already organized. Inasmuch as the Brotherhood itself began as an activity of a young men's Bible class, there is a special appropriateness in this endeavor. Two helpful pamphlets, are *Bible Classes and How to Promote Them*, (No. 80) (price five cents) and *Adult Bible Class Curricula*, (No. 83) (price five cents), which lists practically all the Bible class courses published, with a brief description and evaluation of each.

A six months' course of lessons on the Life of Christ as recorded in the Gospel according to St. Matthew, based on the International Lesson Outlines, and written by the General Secretary of the Brotherhood, is being published by George W. Jacobs and Company, 1726 Chestnut Street, Philadelphia, Pa. These lessons begin with the first Sunday in January, and run through the month of June, but classes may begin at any time.

The lesson book for class members is *The Bible Class Quarterly*, (price 28 cents a year), and the special helps for the teacher are given in *The American Church Sunday School Magazine*, (monthly \$1.50 a year). For additional teaching material and collateral reading, the editor of this series suggests the use of *Peloubet's Notes on the International Lesson* (price \$2.00), and *Tarbell's Teachers' Guide* (price \$2.00), both of which may be obtained from Brotherhood Headquarters, or from George W. Jacobs and Co.

NEW BROTHERHOOD HANDBOOK

ON DECEMBER 7, the eighteenth edition of the *Handbook of the Brotherhood of St. Andrew* (price 25 cents) was published, and while prepared especially for the use of Brotherhood chapters, it is practically a manual of men's work in the parish. Nearly forty different kinds of work for men are described and references made to pamphlets and booklets giving fuller information. A fourfold endeavor program of men's work, providing for special seasons of emphasis upon church attendance, Bible classes, family prayer and the Holy Communion, is described; and the "Parish Program of Evangelism" approved by the National Commission on Evangelism, is given in full. Other sections deal with the Holy Communion, its meaning, significance and preparation for receiving, etc., and to prayers for chapter meetings, family worship and private devotion.

Last July

Quite obviously the caption under the picture of St. Paul's School for Girls, Hongkong, on page 440 of the July SPIRIT OF MISSIONS, was a slip of the editorial pencil. As Hongkong is British territory, the land grant to the school was made by the British Government and not the Chinese Government. Miss Woo stated the fact correctly in her article.

The National Organization of the Church

The General Convention

THE REV. CARROLL M. DAVIS, LL.D., *Sec'y House of Deputies*

THE REV. CHARLES L. PARDEE, D.D., *Sec'y House of Bishops*

The Presiding Bishop

THE RIGHT REV. CHARLES PALMERSTON ANDERSON, D.D., *Bishop of Chicago*

The National Council

Conducts the national work between sessions of the General Convention and is Board of Directors of

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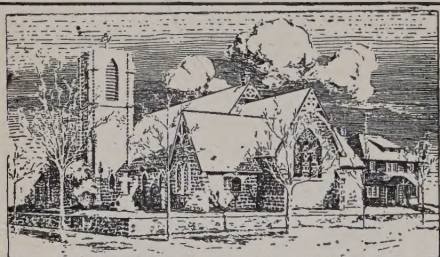
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